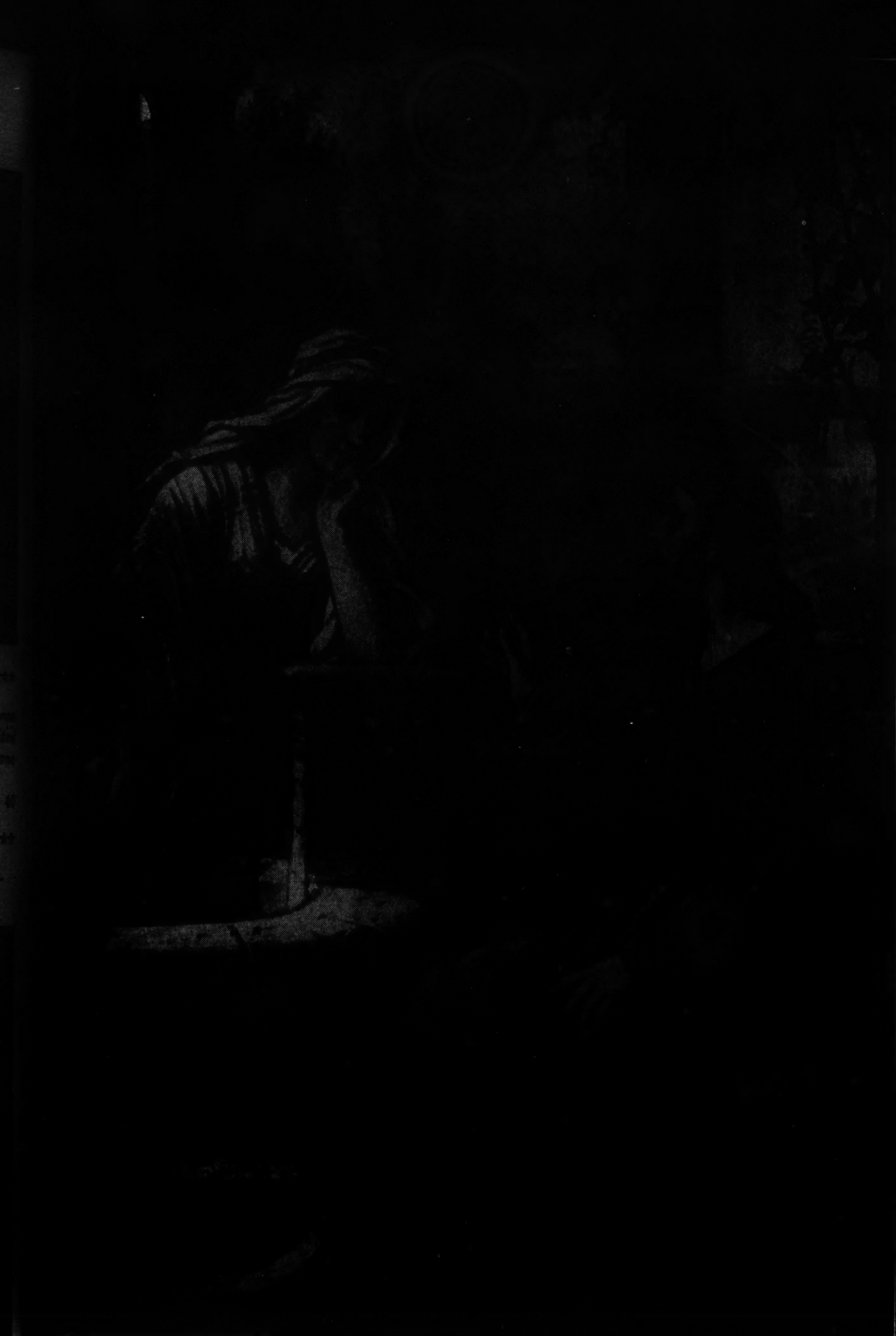

Jesus Offers Living Water

June, 1951

omen's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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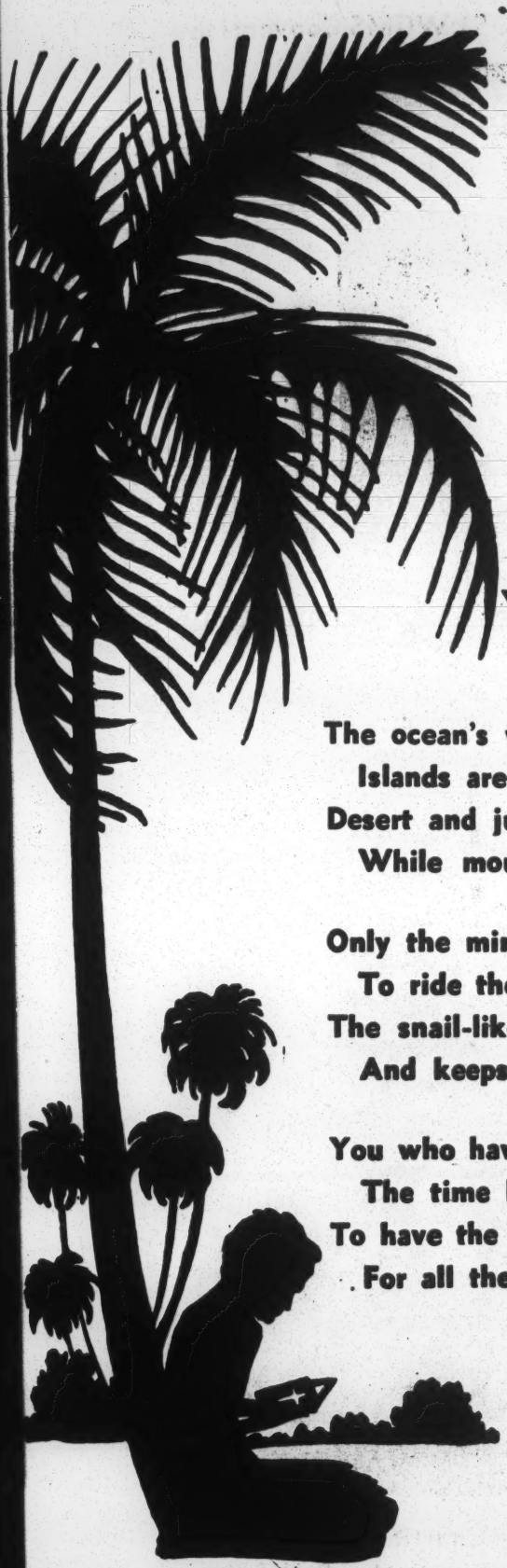


And the isles
shall wait
for his law.
—Isaiah 42:4

You Who Have Dreams

The ocean's width is but a wing's bright span,
Islands are steppingstones to continents;
Desert and jungle cannot hinder man,
While moutains hardly constitute a fence.

Only the mind disdains to leave its cell,
To ride the wind, to telescope the miles;
The snail-like soul clings to its narrow shell
And keeps on crawling in familiar aisles.

You who have the dreams of human brotherhood,
The time has come for you to teach us how
To have the faith so little understood—
For all the living world is neighbor now.

—Selected.

A LITTLE TIME APART

Meet the Officers of the 1951 WGMS Convention

Mrs. T. R. Sarver,
First Vice President

Miss Isabelle K. Brittain,
President

Mrs. H. E. Riefer,
Second Vice President

Meet the Local Committee—Chartiers Presbyterial

First row, seated—Mrs. John T. Brownlee, Equipment; Mrs. Paul Sutton, Pageant; Miss Ora Haft, Secretary; Mrs. William H. Hughes, General Chairman; Mrs. Charles Stine, Treasurer; Mrs. Elmer Ellifritz, Publicity.

Second row—Mrs. J. R. Manson, Assignment; Miss Minnie Douglass, Badges; Mrs. Robert Aiken, Co-chairman of Hospitality; Mrs. Homer Lowry, Food and Serving; Mrs. Ross Hume, Decorations; Mrs. R. B. McNary, Music; Mrs. N. A. Tannehill, Special Services.

Third row—Miss Dora B. Mason, Prayer; Miss Mary Gabby, Transportation; Mrs. H. E. Riefer, Program; Mrs. F. W. Hartlieb, Literature; Mrs. George T. Sloan, Hospitality; Miss Milocent Herriott, Pages and Ushers.

(Mrs. Charles H. McClung, Vice Chairman is not in the photograph)

The Women's Missionary Magazine
Of The United Presbyterian Church

Vol. LXIV June, 1951 No. 10

The WGMS Convention

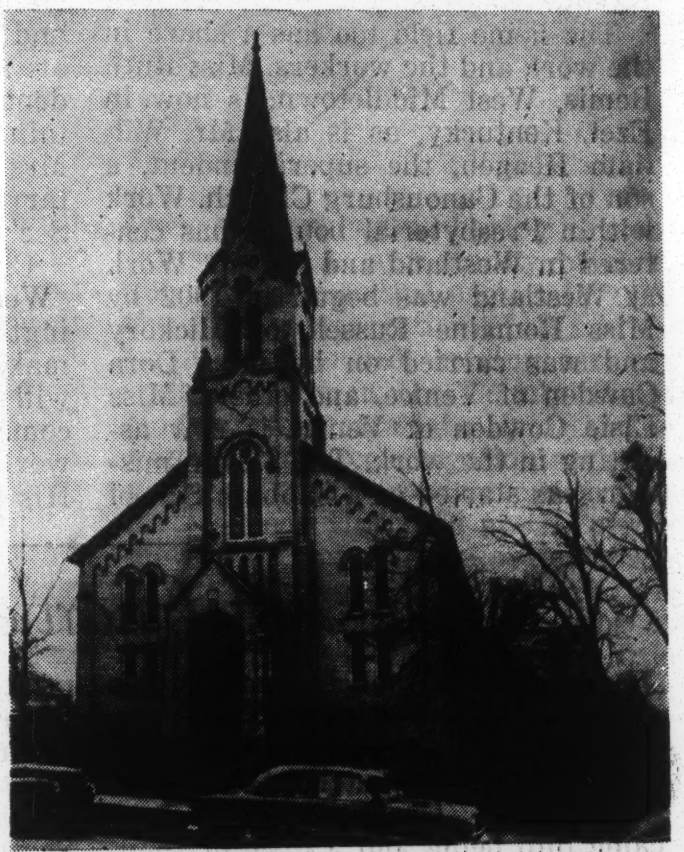
By MRS. ELMER ELLIFRITZ, Publicity Chairman, Washington, Pa.

Chartiers Welcomes The WGMS

Chartiers Presbyterial is happy to be hostess to the WGMS for the third time. The first time Chartiers entertained the convention was in 1888 when the first Thank Offering was presented. Our second convention was in 1913 on the occasion of the Silver Anniversary of the Thank Offering, both conventions being held in the First Church, Washington, Pa. This year we welcome the convention to the campus of Washington and Jefferson College, where dormitories, fraternity houses and dining room have been placed at our disposal. Convention sessions will be held in the First Presbyterian Church adjoining the campus.

Possibly the first Presbyterial to be organized was Chartiers in 1877, with Wheeling Presbyterial as second. The first meeting of Presbyterial was held the following year in Taylorstown.

Miss Anna Y. Thompson was the first missionary to go out from Chartiers Presbytery, going to Egypt in 1871, six years before the Presbyterial was organized. She was the daughter of a former pastor in the Presbytery but went directly from the Washington Seminary for Girls, influenced by her friend and adviser, Mrs. Sarah Foster Hanna,



The Convention will meet in this church, the First Presbyterian of Washington, Pa.

Mrs. Ellifritz requests that her thanks and appreciation be expressed to all persons of Chartiers Presbyterial and Washington and Jefferson College for assistance in collecting publicity material. Likewise the MAGAZINE is grateful to Mrs. Ellifritz and her co-workers for these splendid articles and cuts for the pictures. Miss Lois R. Ellifritz, short-termer to Egypt, is her daughter.—Editor.

who outfitted her for her work.

Other missionaries supported by Chartiers have been Miss Elizabeth McCahon, Miss Dora Whitely, Miss Isabel Blair and Miss Alice Grimes; the last two still serving in Ethiopia and Egypt. Others have gone out from the Presbyterial though not supported by it. Among those now serving are Mrs. E. V. Clements, Mt. Prospect, in Pakistan; Mrs. W. H. Reed, First Washington and Mrs. Harry Hutchison, Claysville, in Egypt; Mrs. A. W. Pollock, Peters Creek, in Ethiopia; Miss Helen Brownlee, R.N., Second Washington and Miss Lois Ellifritz (short termer) Third Washington, in Egypt. Miss Inez Sutton whose father has been pastor at Donora is also in Egypt.

The home field too has a share in the work and the workers. Miss Ruth Bemis, West Middletown, is now in Ezel, Kentucky, as is also Mr. William Heagen, the superintendent, a son of the Canonsburg Church. Work within Presbyterial bounds has centered in Westland and Slovan. Work at Westland was begun in 1902 by Miss Romaine Russell of Hickory and was carried on by Miss Dora Cowden of Venice, and others. Miss Elsie Cowden of Venice is now assisting in the work. The Slovan mission was started as a Sabbath School in 1916 under the care of the Burgettstown Church. In 1943 Mrs. R. G. Russell of Burgettstown was appointed by the Women's Board to carry on the work. Though not under the care of the Presbyterial, Mrs. Joseph M. Heagen is present working at the Euclid Avenue Chapel in West Canonsburg, this mission being the sole responsibility of the Canonsburg U. P. Church.

Chartiers is also fortunate in having Miss Dora Mason, retired from the Egypt Mission, and Mrs. Olive Laing Crawford, formerly of the India Mission and of Frenchburg, Kentucky, now members and co-workers in the Presbyterial.

On the Women's Board, Chartiers has had five representatives. The first two were Mrs. J. R. Johnson and Miss Jane Clark. Now serving are: Mrs. Joseph M. Heagen, president; Mrs. Edgar B. Murdoch, Mountain and Presbyterial Secretary, and Mrs. William Neal, Parsonage Secretary. Mrs. G. Virgil Hutchison, Negro Sec'y, formerly lived in Chartiers.

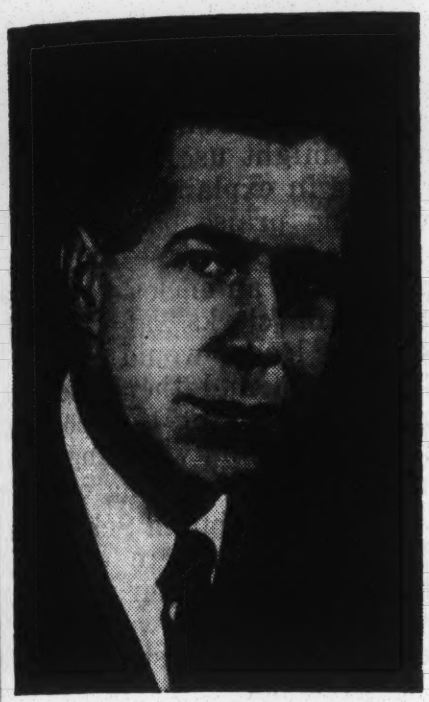
Chartiers Presbyterial again says, "Welcome WGMS." Come to Washington in June and we will try to make you comfortable. Together we will experience the inspiration that comes from Christian fellowship and work in the Master's Name and for His Kingdom.

Churches Of Chartiers Presbyterial

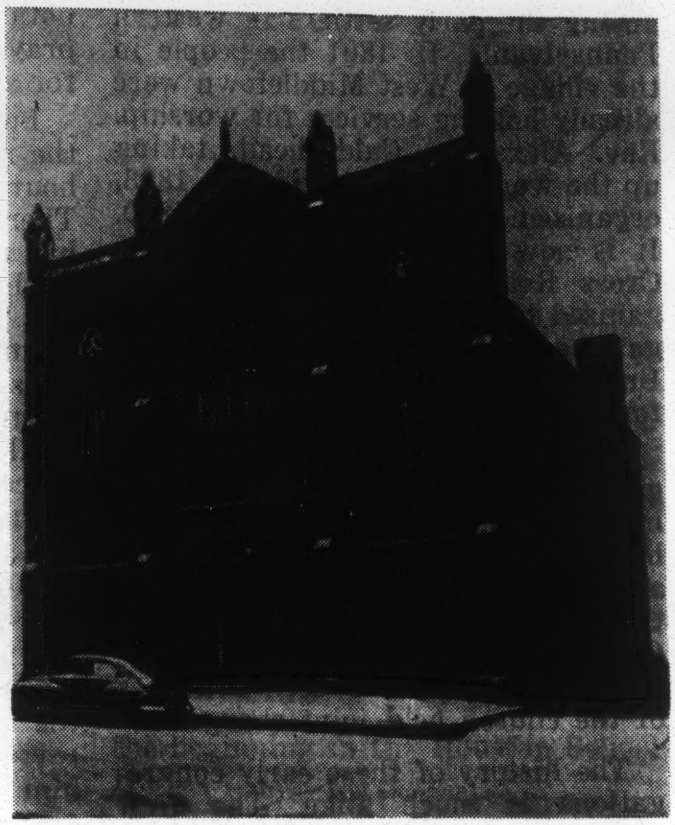
BELIEVING that beginnings are always interesting and that the past is a part of the present, we present a brief sketch of how the churches of Chartiers Presbytery came into being and a little of their history as they too welcome the WGMS to Washington in June.

Prior to the union in 1858 which formed the United Presbyterian Church of North America, many of the early churches in what is now Chartiers Presbytery, which helped to form that union, were members of the Associate Presbyterian Church, commonly called the "Seceder Church." For a decade preceding the Declaration of Independence, Seceders had been migrating from Scotland and the north of Ireland to this region of the western wilderness.

The pioneer missionary and preacher was Rev. Matthew Henderson who was pastor of the Chartiers congregation in Canonsburg and of the Buffalo congregation near Washington, both of which were organized about 1775, though public meet-



Rev. William H. Hughes ministers in the First United Presbyterian Church, Washington, Pa.



ings for worship were held much earlier than that. Early records also show that he held services in other sections of the county resulting in the organizations of King's Creek, now Frankfort Springs congregation, about 1790; Peters Creek and Mt. Hope congregations around 1795. (Mt. Hope congregation has recently disbanded.)

Early settlers holding community services near the village of Hickory resulted in the organization of the Mt. Pleasant congregation about 1795. The Associate Presbytery of Chartiers also organized a group meeting in a home near Cross Creek on the state line into the Cross Creek or Tent Church in 1798, and the Burgettstown congregation in 1800.

In 1811 the Buffalo congregation divided, becoming the North and South Buffalo congregations; the South Buffalo later became the Claysville Church. Rev. David French served both congregations for a period of 41 years.

As early as 1804 a body of Associate Presbyterians existed in the town of Washington, having preaching services as opportunity offered, but without a settled pastor. In 1816 the First congregation of Washington was organized, holding services it is believed in the County Court House. Two years later in 1818 the Pigeon Creek congregation was organized. It is interesting to note that Mr. Thomas Hall, one of the prime movers in securing the organization of the congregation, desired that it be called "Concord," but arriving at the meeting of Presbytery a little late he found it had already been christened "Pigeon Creek." Why this name was chosen is not known since the church is *not* located on Pigeon Creek but at the headwaters of Chartiers Creek.

In other sections of the county Robinson congregation was organized in 1833 with Rev. William Wilson in charge and Wheeling Hill near Claysville in 1836.

The other branch which helped form the United Presbyterian Church, the Associate Reformed Presbyterian, also had congregations

among the early settlers in western Pennsylvania. In 1801 the people in the village of West Middletown were already holding services for worship. Rev. Alexander Calderhead, taking up the work as circuit rider in 1803, organized the congregation in 1810. It is now known as Grove Church. Cross Roads congregation was organized the same year, both congregations being under Monongahela Presbytery of the Associate Reformed Presbyterian Church.

In 1830 the Speer Spring congregation, now known as the Canonsburg U. P. Church, was organized by the same Presbytery. Rev. Alexander McCahan became pastor of this new congregation and also of Cross Roads. Many of the pastors in the early days of both branches of the church held joint charges.

The history of these early congregations is much alike. The first "meeting house" was a cabin of unhewed logs with slab seats, which later gave way to hewed logs, weatherboarded and ceiled, and they in turn to frame or brick structures. During the summer season, however, or before the log cabins were built, many congregations worshipped in the open air, a wooden tent serving as a pulpit for the minister. This "tent," closed in on the top and three sides but open in front, was put up as a stand or pulpit for the minister, elevating him about four feet, and seats were arranged among the forest trees before the stand for the congregation.

The Sabbath was observed by these, from whom we trace our Christian heritage, as a day of worship in the truest sense. On Saturday they made all the preparation that was necessary for the Sabbath. Many of them walked five or even ten miles to the services. Some rode on horseback or likely as not, in an old farm wagon. They carried their dinners and stayed all day, for both a morning and afternoon meeting. It was nothing unusual in those days for a prayer to be an hour in length and for a sermon to be two hours long.

Being in a Psalm-singing church, the minister might use another half hour or more in explaining a Psalm. There were no praise books. People had memorized a few tunes. In front of the pulpit was an enclosure where the "clarks" or clerks sat who led the music. The leader would read two lines of a Psalm and then lead the congregation in singing that portion until the entire Psalm was sung. The procedure was called "lining out."

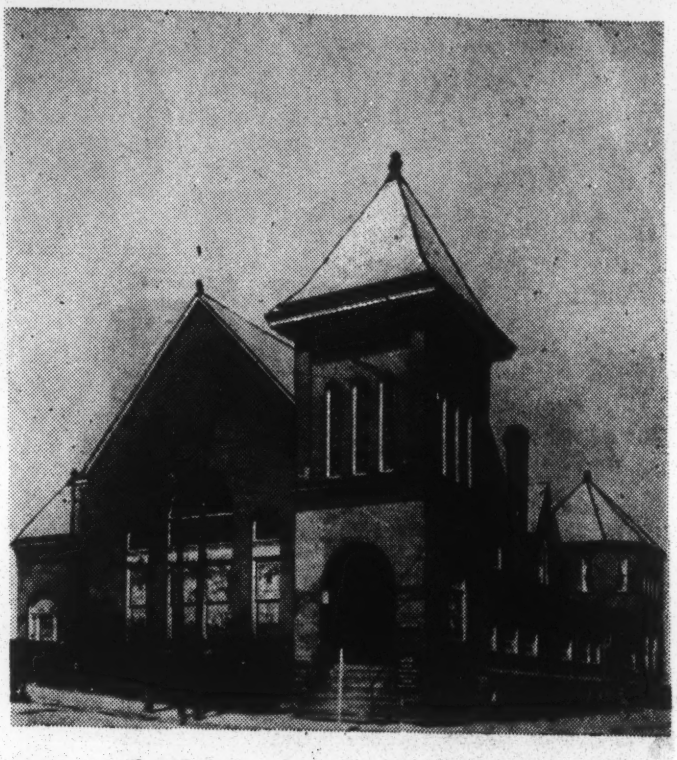
There were no Sabbath Schools in those days. Parents were expected to teach the Bible to their children. The Shorter Catechism was studied and memorized. It was a special event when the preacher came to call in the home and the children were expected to recite the Catechism to him. A person had to pass a stiff examination before he could become a church member.

The serving of Communion was an exceedingly solemn occasion. Preparation for it began with a fast day on Thursday. Preparatory services were held on Friday and Saturday. A visiting minister usually assisted in serving Communion. The season was not closed until Monday when a post-Communion service was held. Everyone who was to take Communion was obliged to have a "token" and one had to be "in good standing" and to have attended the Preparatory Services to receive one.

It is remarkable how much power the session had over the congregation in those days and just what being "in good standing" meant. They could deny a member the privileges of the church if he refused to acknowledge his sins. It was a common thing for persons to be tried by the session for immorality and drunkenness; yes, even for profanity or slander.

In 1849 the Miller's Run Associate Church was organized near Venice,

At the Second United Presbyterian Church, Washington, Pa., Reverend Charles W. Brown is pastor



and the Venice Associate Reformed in 1853. The two congregations were united in the union of 1858 becoming the Venice United Presbyterian Church, the only one in the Presbytery resulting from an actual merger of churches of the two forming groups. During the 93 years since the union, Venice has had but three pastors: Rev. A. R. Anderson, 1860-1907, Dr. C. T. Littell, 1908-1946 and the present pastor, Rev. W. N. Thornberg who was installed in 1949.

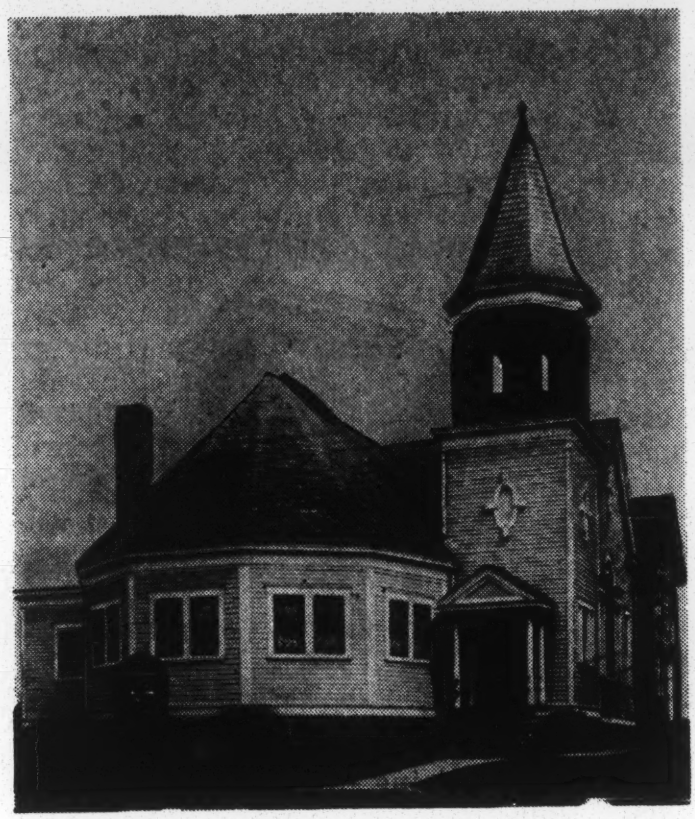
Since the union of 1858 there have been eight congregations organized and added to the rolls of Chartiers Presbytery. The first of these was Center congregation of Midway, organized in 1859 and holding meetings in a log barn on the John Campbell farm until a frame building was erected in 1860.

What is now known as the Mt. Prospect U. P. Church at Thomas was organized in 1850 as the Mingo congregation of Munntown, being formed by families from the churches in Canonsburg, Pigeon and Peters Creek who desired a U. P. Church nearer their homes. Services were held in the old Methodist Church until the first church building was built in 1863.

The Taylorstown congregation was organized in 1872 with about 75 members of North Buffalo becoming members of the new congregation. In 1888 Houston congregation was organized, meetings being held at the beginning in the Houston School Hall.

The Second Church of Washington came into being in 1893 as the result of efforts of a missionary-minded Christian Endeavor Society in the First Church, that saw the need for a mission in the northwestern part of town. Meetings were held for several years in the Main Building of W. & J. College until a new brick building was finished in 1896. The loyalty of the members in attending services is shown by an incident that happened one rainy Sabbath when the minister, Dr. J. A. Alexander, returned to his rooms in Miss Cunningham's home and she asked how many were out. His reply, "almost our usual number," brought her retort, "Those U. P.'s haven't any better sense than to go to church when it rains."

The Third Church in Washington was organized in 1894 as the result of Christian work which had been carried on for several years, first in the form of a union S. S. by the Christian people of the community and later as a mission school under the care of the newly organized Sec-



Another church and pastor of Washington, Pa., Reverend James S. Seaman, at the Third U. P. Church.

ond Church, with assistance from Miss Jane Clark of the First Church. Meetings were first held in Clark School until a frame church was built in 1895.

The Donora Church, organized in 1902, has probably had the most varied and unique meeting place. The first preaching service was held in the Odd Fellows' Hall followed by a meeting in an upstairs business office on McKean Avenue. Rev. W. W. Reid then secured the use of a Merry-Go-Round, and for three Sabbath evenings, the congregation sat on hobby horses or stood around while Rev. Reid preached. A tent was then erected in which they held S. S. and church services for about two months after which the congregation met in the Castner Grade School building until a new brick veneer church was finished in 1903.

The church at Langeloth, organized in 1928, was started as a mission in 1918 through the efforts of Rev. J. L. Thome, then pastor at Burgettstown.

From these churches many sons have gone into the ministry or mission work. At present Dr. Harry Hutchison, a son of Wheeling Hill, is in charge of our hospital at Tanta, Egypt; Rev. Robert Meloy of Second, Washington, and Dr. Albert Roode, Donora, are in the Sudan.

Pastors also have answered the call to foreign service—Rev. C. M. Haspels of Pigeon Creek serving now in Ethiopia, and Mr. James Deemer, student supply pastor at Burgettstown, is a teacher in the Sudan.

Possibly the widest range of service is that held by Dr. Henry W. Temple—pastor, educator, statesman, writer, who has been a member of Chartiers Presbytery for the last 60 years. Dr. Temple was pastor of the First Church, Washington, for 14 years, a professor at W. & J. College for a total of 29 years, a Congressman for 20 years, and author of several books. He is still a contributor to *The United Presbyterian.*

A BRIEF HISTORY OF

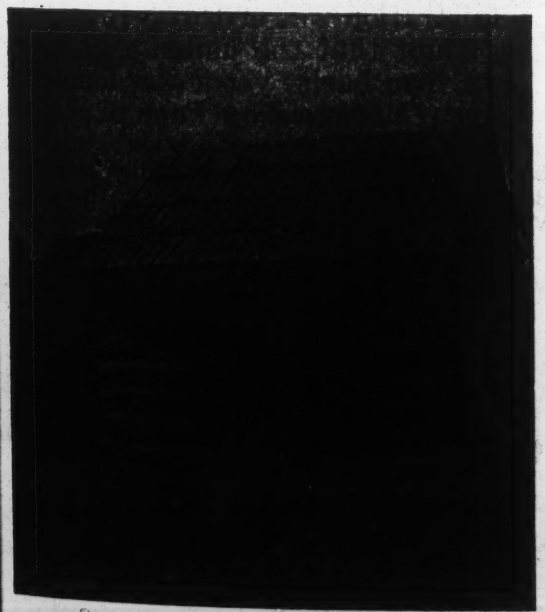
Washington And Jefferson College

ON WHOSE CAMPUS THE 1951 WGMS CONVENTION MEETS

THE roots of Washington and Jefferson College strike back beyond its one hundred sixty-four years of chartered existence; it owes its origin to that belief in sturdy piety and sound learning which characterized the early settlers.

Pastors of churches with widely scattered congregations, who lived under conditions of great hardship in the wilderness beyond the Alleghenies, and who, in addition to their ministerial duties, worked their own farms, followed the usage of the frontiers and instructed students in English, the classics and mathematics.

Three Presbyterian ministers played an important part as pioneer educators in what is now western Pennsylvania. They were the Rev. John McMillan who began his teaching probably about 1780; the Rev. Thaddeus Dod who opened the first classical school west of the Alleghenies in the spring of 1782 in a log cabin that he had built beside his own; and the Rev. Joseph Smith who in 1785 opened a school not in a separate log cabin but in an addition to his own house.



Original log cabin in Canonsburg—the beginning of Jefferson Academy.

These three clergymen-schoolmasters were soon leaders in a movement to establish a single academy with more adequate facilities than they possessed. Among others associated with them were the Rev. John Corbly, a Baptist minister, and the Rev. Matthew Henderson, an Associate Presbyterian or "Seceder" minister.

In September 1787 a charter was granted for an academy to be situated in Washington, the county seat. Washington Academy opened its doors on April 1, 1789, with the Rev. Thaddeus Dod as its principal. In the winter of 1790-91 the court house in which the academy held its sessions was burned down, and because no other suitable place could be found, the academy was temporarily suspended. Before its sessions were resumed another academy was started in Canonsburg, for the most part by men who had been original trustees of Washington Academy, including Dr. McMillan who lived in Canonsburg.

The new school was chartered as an Academy in 1794 and in January 1802 it received a new charter and became Jefferson College. Four years later Washington Academy was chartered as Washington College. Thus in a region still sparsely settled there came into being two rival colleges, within eight miles of each other, having a common origin, looking to the same people for support, and upholding the same ideals of learning and high moral purpose.

Jefferson College graduated but 145 students in the first twenty years of its existence but a period of greater

Main building of Washington and Jefferson College, built in 1836. The College dining room, where some meals of the Convention will be served, now occupies part of the main floor.

prosperity opened in 1822 with the inauguration of Rev. Matthew Brown as president. In 1824 at the request of a group of physicians in Philadelphia it established in that city a medical department which in 1838 obtained its own charter as Jefferson Medical College. In 1848 Jefferson College had an enrollment of 207 as compared with Harvard's 273 and Princeton's 243.

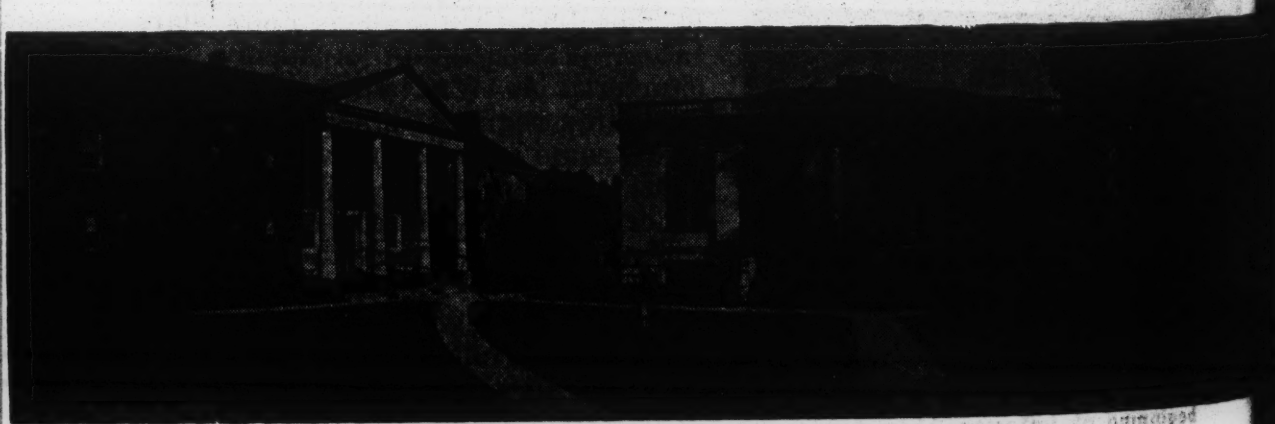
Washington College had a history that more or less paralleled that of its sister institution at Canonsburg, though of the two colleges Washington was always the smaller. In 1831 Washington College established a professorship of English language and literature, one of the first such chairs in any American college.

Suggestions for effecting a union of the two colleges were put forward from time to time. Inadequate financial resources and the decline in enrollment because of the Civil War made such step a necessity and in March 1865, the legislature granted a charter for the united college. The terms of the union provided that some classes be taught at Washington and the others at Canonsburg. For three years Washington and Jefferson College got along as best it could in the two towns; then, in February 1869 the legislature authorized the reorganization of the college and the trustees voted that all departments be placed in Washington.

The Rev. George P. Hays was elected to the presidency in August 1870 and before his eleven years' administration was ended there could be no doubt that the united college was on a firm basis; yet it was under the

(*Continued on Page* 620)

Campus view of Washington and Jefferson College. At the left is the Administration building, erected in 1793, the eighth oldest college building in the U.S.A. In the center is Thompson Memorial Library, presented to the college by William R. Thompson in memory of his mother.



Mrs. Sarah Foster Hanna

By MRS. EDGAR B. MURDOCH, Washington, Pa.

Mrs. Sarah Foster Hanna

Mrs. Hanna has been fittingly called "the mother of The Women's General Missionary Society" and at a convention of that body held in Washington, Pa., it is proper that special honor be paid to her as it was here that the active years of her life were spent as an educator and a Christian leader.

Sarah Foster was born in the State of New York November 10, 1802. Possessed of a keen, inquiring mind from her early youth she ardently desired a higher education than was usually given to girls of her time. Her parents were scandalized and actively opposed her ambition, feeling that it would unfit her for the ordinary duties of life. She was then, as she proved in later life, a person of strong will and firm purpose so she determined to secure the coveted education by her own efforts, since her parents steadfastly refused to aid her.

Having finished the course in the common schools, she taught for several years and saved money to enter The Ladies' Seminary of Troy, New York, where she graduated under Mrs. Emma Willard, the famous principal of that well-known school. Mrs. Willard gave her a fine recommendation and, armed with that, she set forth to begin her life's work and secured a position as assistant principal in a seminary in Cadiz, Ohio. After a few years there she was elected principal of the "Washington Female Seminary" in 1840 and came to Washington to begin her long career as head of the famous old school—the oldest girls' school west of the Allegheny Mountains. She added much to the prestige of the school and gave it the character that it always maintained, that of a Christian school where religious ethics and spiritual nurture were as much a part of the course as the regular educational branches. It was said that in those days no girl had a higher ambition than to attend the Washington Seminary and be a part of Mrs. Hanna's student family.

In 1848 Miss Foster became the wife of the Rev. Thomas Hanna, D.D., pastor of a Cadiz, Ohio, church, the attachment no doubt having been formed while she was principal there. She was already a member of what is now the First U. P. Church of Washington, then the only Seceder Church in the town. Dr. Thomas Beveridge was then pastor but soon resigned and Dr. Hanna was called. So the new Mrs. Hanna added to her busy life as principal of the Seminary the duties of pastor's wife, and carried them with distinction. This came easily to her for she was an intensely religious woman and the work of the Lord's Kingdom lay very near her heart. She advanced and contributed generously to every worthy cause, particularly if it was connected with her own church and denomination. Every girl who came under her influence was deeply stirred by this motivating interest of her life.

Mrs. Hanna was very much interested in missionary work and was deeply concerned about the souls being lost in foreign lands where the gospel had never been preached. She took seriously Christ's command to "Go and preach" and constantly impressed upon her girls the need of mission work and their responsibility for it. Anna Y. Thompson, our own beloved missionary, was one of her girls, and her influence led this young girl to

the mission field where she gave sixty-one years in service to Egypt. Mrs. Hanna personally provided her outfit and her prayers went with her.

Mrs. Hanna felt that the women of the church should be more interested in missions and should support the work systematically. So she published a leaflet entitled "Systematic Giving", in which she advocated that every woman give one cent a day for foreign missions. A modest sum but, if faithfully given, one which could accomplish much under the blessing of God. Thus, when in 1872 the General Assembly issued a call to the women of the church to "take a deeper interest in foreign missions," Mrs. Hanna was prepared for active leadership. Her first step was to invite four friends in her congregation to meet with her to pray for foreign missions and devise some plan by which United Presbyterian women might organize to send the gospel to foreign lands. She was still busy with her Seminary work but two years later, in 1874, she resigned as principal after thirty-four years of distinguished service as an outstanding educator.

She was now free to give her time to this missionary project. It was her hope that a missionary society might be formed in every congregation and these societies formed into a Presbyterial Society in each presbytery. When her plan became known, the General Assembly in 1875 invited her to attend and present her plan. She was the first woman ever accorded the honor of speaking to the General Assembly. Not at all disconcerted by the unusual honor she appeared and presented a memorial in which she was joined by other women, presumably of Chartiers Presbytery. They proposed that missionary societies be formed in every congregation and that these be joined into Presbyterial Societies, with a suitable constitution, and she forthwith produced a constitution for the inspection of the fathers and brethren. The Assembly approved the memorial and thereby the wheels were set in motion that produced the Women's General Missionary Society. This name was proposed by Mrs. Hanna and was adopted.

A committee of five, with Mrs. Hanna as chairman, set to work and by the next year seventy societies had been organized. Mrs. Hanna formed one in her own church. It has been in continuous existence down to the present. The next year, 1877, the first two Presbyterial organizations were effected, Mrs. Hanna's own Chartiers and Wheeling. Her cherished project having now been successfully launched and seemingly on its way to great achievements, Mrs. Hanna, after a few more active years, yielded leadership to others and accepted the limitations of advancing age. On September 15, 1886, she was called from her fruitful earthly life to enter into the joys of eternal life.

Mrs. Hanna was a person of wide interests and although education and religion held first place she had many other interests. Anything contributing to the improvement of community life had her endorsement and she advanced it with both effort and generous financial help. Many lasting civic improvements were due to her vigorous leadership and her contributions.

Mrs. Hanna was a remarkable woman, a truly great woman. She was a person of strong character, marked by great faith, kindness, justice, tact and pronounced leadership. Her students called her "the Major" in loving admiration of this trait. It was said of her that she was a woman of queenly grace, dignified, poised, at home in any situation, equal to any occasion. Honored by others for many achievements, United Presbyterian women honor her for the vision and devotion that conceived and helped to bring into being The Women's General Missionary Society.

Islands Of The Sea

Take Root Downward,
Bear Fruit Upward.
2 Kings 19:30

Pearls Of The Pacific

By MRS. JOSEPH R. LEMON, Broadstreet U. P. Church, Detroit, Michigan

THOUSANDS of little islands, sprinkled like star dust over the vastness of the western Pacific, are the paradise of explorers, small-time traders, hoboes, painters, and ethnologists; but to most people of the Western world these islands were little known until World War II, when such names as Guadalcanal, Bougainville, New Guinea, Tarawa, and Guam fell from our lips as easily as the name of the near-by county seat. Even though the names of these islands became familiar, there was still little definiteness about their actual location—"out and down from San Francisco about twenty-seven days by troop-ship"!

If the eye runs across and down the map of Asia to its southeasterly tip at Singapore and then directly eastward into the Pacific, it will fall upon a chain of islands stretching across the Pacific a distance the width of the United States. These are the Netherlands East Indies—among them are Sumatra, Java, Borneo, Celebes, Bali, and western New Guinea. These islands lie along the equator. Here there is magnificent scenery—lush tropical vegetation and exciting semi-active volcanoes. Hindu and Moslem hordes invaded the islands in the sixteenth century and have left the stamp of their religion and culture on the land and the people. The Dutch controlled the Indies from 1602 until 1947, when this group of islands became a Republic.

North of the East Indies is the Commonwealth of the Philippines, a group of "more than seven thousand far-flung isles" separated from each other by narrow channels. The area of the Philippines, including both land and water area, is about the same as the State of Arizona. Imagine the shock to Magellan and his Spanish sailors in 1521 when they landed on the Philippine Islands and heard the cry "Great is Allah and Mohammed is his prophet!" Magellan gave to the Moslem islanders in the Pacific Ocean the same name as the African Moslems—Moros (Moors). Even today the people of Mindanao, predominantly Moslem in belief, are called Moros. There are three dis-

A Beauty Spot in Hawaii.

tinct people in the Philippines: (1) Negritos, or "little blacks." These are the true pygmies, seldom over five feet in height. Seeking safety from invaders, they went into the interior regions and live in a primitive way with very little contact with the outside world; (2) Indonesians from Malaya. Some of these who live in the hills of northeastern Luzon are called Igorots. They are intelligent and loyal and respond to the high ideals of Christian education; (3) "Filipino" is a blanket title for many diverse groups and strains. Here in the Philippines is the largest group of Christian people in the East.

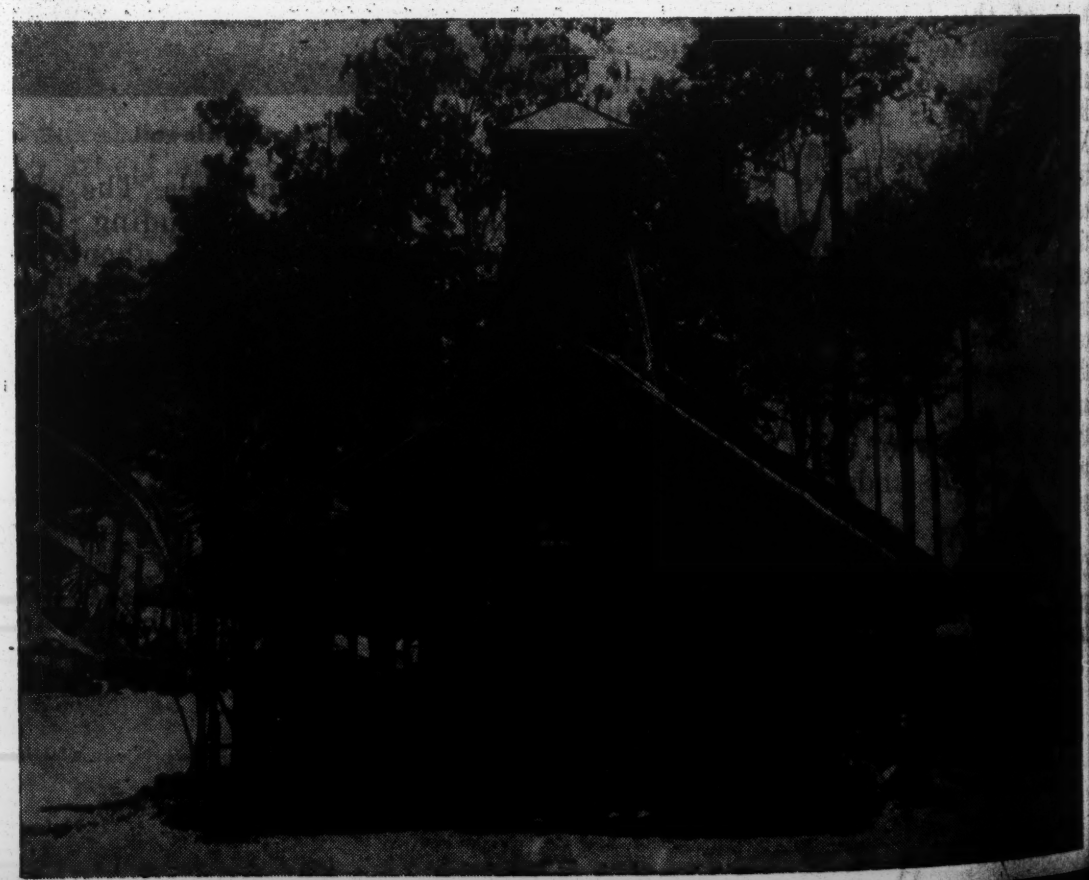
East of the Philippines and the Indies are myriads of islands of all sizes, alone and in clusters. Some of them are of volcanic origin and seem to have been thrust up above the ocean waters by some monstrous fire at the heart of the earth. Others are tiny atolls of coral which "crown the ocean with countless coronets of rainbow hues." Here are the Solomon Islands, the Gilberts, Fiji, Samoa! Here is Australia like a giant mother with her children gathered around her—the world's largest island and only sea-girt continent!

The most isolated of island groups in the vast Pacific is the group of Hawaiian Islands, for the nearest large body of land is more than two thousand miles away. These beautiful islands with their tropical flowers, palm trees, warm sea breezes and white beaches are often called the Cross Roads of the Pacific because they lie at the meeting point of several shipping routes. They are also a meeting point for people from many countries and races, so that Hawaii has become a greater melting pot for races than the United States itself.

These are the Pearls of the Pacific—an area which is one-eighth of the whole surface of the earth. Here there are contrasts in climate, in people, in the condition of land, in political control, in religion. There is no part of the earth where so many subtle blendings of race exist, where so many small groups, through centuries of tradition and taboo, have built up cultures which sometimes defy explanation and understanding.

One of the chapels on an Island "somewhere in the Pacific" built by Seabees in 1944. An imaginative carpenter made glass windows from jungle vines and two Aussie raincoats. Tinsmiths fashioned attractive lanterns from tin cans. A church bell was secured from a bombed mission.

Official U. S. Navy photograph



From Cannibalism To Christianity

By MRS. JOSEPH R. LEMON, Detroit, Michigan

WHEN the discovery of a new land is made, people—good and bad—rush forth to help establish new frontiers. In 1777 there was great excitement in London, when Captain Cook published his diary concerning his travels in the South Seas. From every direction white men set out to these fabulous, romantic islands — whalers, traders, missionaries — bringing great good and much evil. Physically, the island people suffered from the introduction of new diseases for which they had set up no immunity. Even so called harmless children's diseases, such as measles, killed thousands. Liquor wrought havoc. The recruiting of island labor by force—"black birding"—for sugar and cotton plantations in distant lands spelled doom for many other islanders.

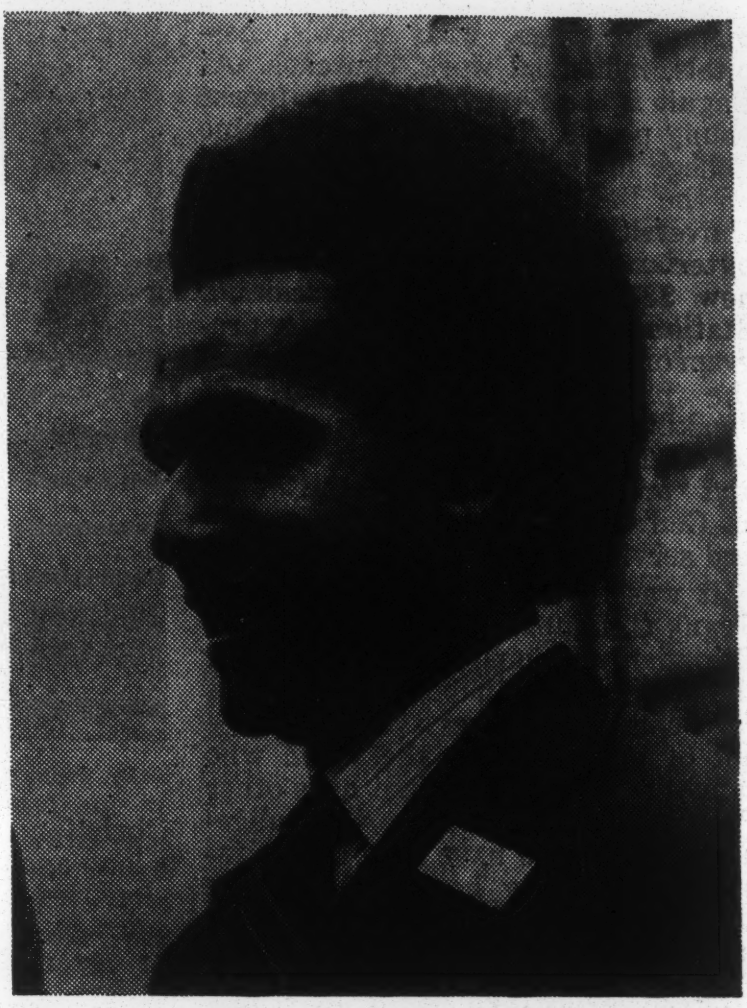
Christian missionaries came to join with other forces in remaking life in the Pacific. John Williams of the London Missionary Society was one of the first of these brave men. He led the chiefs of many islands to burn their war gods and to enter the Christian discipleship. His greatest achievement, in his twenty years' work, was the education and training of young Polynesian teacher-pastors who became ministers not only to their own people but to the black Melanesian islanders hundreds of miles away. When he visited the New Hebrides, the islanders, mistaking him for another "black birder," in revenge and, as they believed, in self defense, beat out the missionary's brains, when he landed on the beach. Through the gifts of the young people of Britain a succession of mission ships under the name and flag of *John Williams* has sailed the Pacific. *John Williams V* carried supplies, Gospels, white and brown missionaries from island to island until World War II.

In 1858 the Reformed Presbyterian Church of Scotland sent John G. Paton to the New Hebrides. During his first night at the mission station, six men were killed in a fight near by. When morning came, he found the spring from which he had to draw his water still red with the blood of the men who had been cooked and eaten there. A few years later John Geddie and his wife came to this same group of islands from the Presbyterian Church of Nova Scotia. The islanders threatened their lives, stole their goods, and tried to burn their home. Undaunted they stayed. A tablet erected to his memory reads: "When he came to the island in 1848, there was not a single Christian; when he left in 1872, there was not a single heathen."

The advent of the Christian gospel marks a "great divide" in the history of the people of the Fijian Islands. James Calvert, a Methodist missionary from England, with his bride and two colleagues, came to Fiji some twenty years after the first Christian pioneers. He found that cannibalism, infanticide, and deadly fighting was the normal way of life. One chieftain kept a record of more than eight hundred people whom he had eaten. When a man died and the death drums were throbbing, his wives and slaves were strangled and thrown into the grave to serve him in the next world. One day Calvert sat by a dying chief. When the wives were being lined up to be killed, Calvert held up his left hand and offered to have a finger cut off for every woman whom they would spare. By this startling act and stirring challenge Calvert was able to persuade the chief that the one thing that could help him in the future life was to surrender his heart to the love of God as seen in Christ on the cross. For forty years the missionaries were the only white people hav-

ing any permanent connection with the Fiji Islands. In 1937, a little more than a century after the arrival of the first missionaries, Henry Van Dusen visited Fiji and wrote: "And today? Of the native population of 97,000 people, 84% are literate, 99% are Christians; and Fiji is one of the most orderly and progressive communities in the South Pacific." At no time during the century did the staff of English and Australian missionaries who were civilizing, educating, and Christianizing the population number more than a score. The Fijian people assumed much of the responsibility of leadership and have become effective missionaries to their own people and to neighboring islands. The great task in the Fijis at the present time centers around the thousands of low caste workers who are being imported from India to work on the plantations. This immigrant population—only 24% literate and predominantly Hindu in belief—is increasing three times as fast as that of the native inhabitants.

The missionary hero of New Guinea is James Chalmers. His simple goal was to bring the people out of the darkness of paganism into the light of the gospel. Fearlessly he travelled about from island to island establishing friendly contacts with one cannibal tribe after another, "making straight the path of the Lord," and training island evange-



Setareki Tuilovoni is assistant pastor of the Fijian Methodist Church in Suvo, the capital of the Fiji Islands. Mr. Tuilovoni was educated for the teaching profession, but early became a minister. He came to America in the summer of 1950 to represent his church at the International Missionary Council in Ontario, Canada and to speak at various Conferences in the U.S.A. Those who heard him will not forget his tall, striking figure, bushy head of black hair, and his fluency in the use of the English language.

lists to go where he himself could not yet go. On his first trip home to England he said in one of his speeches: "I have visited the Loyalties, the Society Islands, Samoa, the New Hebrides, the Cook Islands. I have lived nine years with the savages in New Guinea, but I have never met a single man or woman, or a single people, that your civilization *without Christianity* has civilized. Gospel and commerce—but it must be the gospel first! The rampart can only be stormed by those who carry the cross!" In 1901, after thirty-four years devoted to bringing light and love to the people in the South Seas, he was killed and eaten by cannibals on the south coast of New Guinea.

In 1941 twelve hundred inhabitants of a village near where Chalmers was killed gathered to dedicate a new mission school building which had a tower in which a light had been set. When the lamp in the tower was lighted, it was visible for miles along the coast—a symbol of the light of the gospel which many pioneer missionaries gave their lives to bring to the Pacific Islands.

The story of Protestant mission work in the Philippines is unlike that of the other Pacific Islands, for here missionaries followed in the steps of the United States government which was seeking to prepare the people and the country to assume the responsibility for independent democracy. When in 1899 American missionaries from many denominations came to the Philippines, they saw the need for teaching the Bible (in Spanish days it had been a forbidden book); for opening schools; for education in hygiene and public health; for hospitals and traveling clinics; for vocational training. The Episcopal Church built up a chain of mission stations among the

mountain tribes, with schools, hospitals, industrial work, churches. At Baguio is the Easter School for Igorot young people. The Central Philippine College in Iloilo is the leading school of the Baptist Mission and Silliman University in Dumaguete, of the Presbyterian. The latter is the site of the new $80,000 Christian Broadcasting Station which is committed to a program offering the finest material with the primary guiding purpose of "making the Lord Jesus Christ known to all men as their Divine Savior" and "preaching the Christian Church as God's appointed means of saving and serving mankind."

It was in the Philippines that Dr. Frank C. Laubach, a Congregational-Christian missionary working among the Moslems of Mindanao, started his career in the interests of the three out of every five in the world who cannot read or write. Here, as in other Pacific Islands, there are the indigenous people who have been driven inland by invading hordes. These are the people who live with the devastating fear of the powers of nature. They are difficult to reach—physically, because of the mountainous terrain on which they live; spiritually because of their superstitions, taboos, sacrifices and rites which are part of nature and ancestor worship. Many of the islanders who declare adherence to one of the great systems of faith—Buddhism, Hinduism, Islam, or Christianity—are still influenced by animism. One missionary explains it this way: "We do not necessarily convince them that Christ abolishes evil spirits, but that He renders them of no effect, robs them of their power. Then may follow the positive enjoyment of confidence, freedom, love, power, a sound mind. Finally comes the realization that in no particular place or object is God to be discovered, but as a Spirit known in the inmost certainty of humble and contrite hearts who have learned to trust Him in all things, acknowledging Him as the Giver of every good gift."

The road from cannibalism to

Dr. Frank C. Laubach teaching a Medpa chieftain of New Guinea.

Christianity in the South Pacific was a long and perilous one. The first missionaries — pioneers with vision and courage—chose to pour out their lives in redemptive service to the pagan savages of the Islands of the Sea. By daring to enter and claim for Christ hostile lands and people; by using this method and that to win lost souls; by preaching, teaching and healing, they were able to establish there a Christian community of island men and women who have accepted Jesus Christ as their Savior and who try to live in obedience to Him. Although unknown to us by name, many of these island Christians, having received the Great Gift of Love, are, in turn, passing it on to others near and far. All have consecrated themselves to sacrificial self-giving—some to live, some to die for Him who said: "Go ye into all the world and preach the gospel to every creature."

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Christian Union Herald, April 15, 1951

The Islands - - Today And Tomorrow

By REV. WILLIAM F. RUSCHHAUPT, JR., Pastor of Union Church, McKees Rocks, Pa.

SITTING at my desk I see a set of bookends that I feel are unique. These bookends are made of the hardest and heaviest wood that I have ever handled and on them are painted the heads of a native man and woman of Dutch New Guinea. The artist has well portrayed the features of these natives: high cheek bones, long jaw, short flat nose, fairly large ears, masses of dark hair, and very dark skin. Today some six years later these portraits on bookends are a continual reminder of the missionary challenge of the Islands of the Sea. For these portraits are of the thousand upon thousand of natives who have a need for the Gospel of Christ.

Perhaps I can best illustrate the problem and the need by giving you three pictures that still stand out in my memory. These pictures are factual experiences witnessed during my two years of overseas duty in the Southwest Pacific during World War II:

The first incident took place when we landed on a certain island and after the fighting had quieted down. When we were able to look around we took a trip along the coastal shore. Having ridden by jeep for quite sometime we suddenly came upon a village of huts out over the water. We were interested and asked how come these houses were out so far in the water and up so high on poles without any means of reaching the floors—no ladders, no ropes, no way we could find for anyone to reach the houses.

The guide who was with us explained that it was no accident but rather it was a matter of protection. Those native huts were built up so high and so far from the shore that even at high tide no strange natives could come out by boat and reach the flooring to grab hold; that in this way the natives living in those huts were protected from the natives on shore—some of whom (back in the hills) even yet were cannibals. It was a matter of life and death.

The second scene comes to mind as I recall a short trip we made by "LCM" (Landing Craft Medium) down along the shore of another island for the purpose of trading some canned meat for fresh fruit and vegetables. We traveled for some time and then seeing the village we wanted we pulled into shore. An old gnarled man came up to our craft. After a fashion we made him understand what we wanted. He shook his head in the affirmative, motioned for us to wait and then turned and walked back to the edge of the village . . . stopped at the outskirts, clapped his hands three times and waited.

In a few minutes all the women and girls came running up to him. When the women were gathered he spoke to them but what he said we still do not know but the next minute the women were running back to their huts, getting baskets and knives and heading into the jungle. The head man returned to us and told us to wait. Through sign and imperfect

Life in the Philippines

language we asked to see the village. We were permitted, the women being gone, and it was a revelation. A dirtier, more unkempt collection of huts you never could imagine. Pigs sleeping under the houses, dirty dogs everywhere, and the men and boys sleeping and doing nothing.

These people had no initiative and lived from the land which gave them enough for their needs—at least they thought so. But when you saw the crippled, and those affected by disease that the doctor with us readily recognized you knew that they needed more than they had from nature.

In about an hour the women returned with laden baskets carried on their heads. There were oranges, bananas, pineapples and some fruits we did not know. Everything was put at the feet of the head man and he dickered with the officer in charge and when the bargaining was done all the canned meat was placed at his feet and he directed the women to hand over the fresh fruit to us. His word was law. He handled all matters and no one disobeyed.

We left shortly but with the memory of the filthiness of the village and that of the people our medical personnel checked and sterilized all the fruit, on the outside at least, before we ate any. But here was a village that was heathenism at its best and how pitiful that best was. No hope, no ambition, nothing but an endless string of tomorrows and then what?

The third picture I would leave with you is one that we came upon entirely by accident. One day as we were patrolling down along the coast of an island we saw along the shore some native children. We halted the boat immediately and then took a second look and headed for shore to see what was going on. Why should these children cause us to stop and investigate? . . . because they were clean, they had on clean white clothes and this was something strange to be checked at once.

We landed and were immediately met by an adult native who told us that he was a native Christian missionary. He asked us if we would like to look around. I would not miss this opportunity so before anyone else could say no I said YES. We went over to the school and the children were back in class, working on blackboards, doing arithmetic, learning to write.

What a difference from other native buildings we had seen! It had the smell and feel of cleanliness. Things had order. Then to top it off the teacher had the children sing for us our familiar Christian hymns and last the Christmas Carols. This last, the singing of Christmas Carols in a tongue we could not even faintly recognize, did something to all of us present. It was a reminder to us of home, yes and even something more—

the universality of Christianity, for here thousands of miles from home young people—dark-skinned, native children — were singing songs that meant home and even more than home to us.

These scenes describe the range of present conditions among the peoples of the islands. From cannibalism to Christianity, and while cannibalism is decreasing yet the majority of these people do not know Christ nor do they have the advantages of any kind of Christian training to help make living worthwhile. There is a tremendous need for missionary work among the Islands of the Sea and a fruitful work it would prove to be. We are told that the natives are receptive to Christ and Christianity; that they progressed rapidly; and it was imperative for their future and their well being that the challenge of the Islands of the Sea should not go unanswered.

Worship Service

By MRS. M. J. BAHIN, Springfield, Ohio

WORSHIP—1951

Preparing the Soil
Sowing the Seed
Watering the Roots
Training the Vines
Pruning the Branches
Protecting the Blossoms
Nurturing the Leaves
Harvesting the Fruit
Saving the Seed

THEME: CYCLE OF FRUITFULNESS (Genesis 8:22)

TRAINING THE VINES

Psalter No. 258

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Song of Solomon 2:15.

When the tiny plant begins to push through the earth, the gardener's thoughts turn to the training of the small vine; he watches it carefully that the plant be straight and strong. So the mothers of the Bible trained their children to be strong and sturdy in their belief.

Jochebed with Moses in his tender youth (Ex. 2:9); Hannah giving Samuel to Eli to be trained for the service of the Lord (1 Samuel 1:27, 28); Eunice and Lois so trained Timothy in the way of truth (2 Timothy 1:5). Have the mothers of today God's image in their hearts that they may teach their little ones the meaning of God?

The vine may perhaps be weak and inclined to lean from side to side but the wise gardener, with gentle patience, straightens it again and again. Only through constant love and care does the small plant respond.

Is a plant greater than a child of today? Anyone can plant a seed, but who will watch its growth? The time to train is when the plant is tender and pliable. *For even a child is known by his doings, whether his work be pure, or whether it be right.* (Proverbs 20:11). A child should be taught to understand that all things come from God. Let him be trained always to thank God for the things he has: the sunshine, the rain, his food and clothing.

You say they are too young to understand? "Oh, no!" Once an older woman was asked by a young mother, "When does a child begin to understand?" The older woman replied, "When he first opens his mouth to cry!" *Train up a child in the way he should go, and when he is old, he will not depart from it.* (Proverbs 22:6).

Mrs. M. J. Bahin, the second of our 1951 Worship Service writers, is a member of our United Presbyterian Church in Springfield, Ohio. Her love for children and youth is manifested in the service she has been giving for a number of years as regular teacher of Bible in the public school of Clifton, Ohio. Her "green thumb" in flower culture is well known to all of her friends.
We also express deep appreciation to Miss Margaret Miller, teacher of Speech in Dormont High School in Pittsburgh and also teacher of the Live Wires Women's Bible Class in Mt. Lebanon Church, for her Worship Services during the past three months.—Editor.

AS LONG AS CHILDREN PRAY

The world has grown so dark with sin that God seems far away,
But never comes an evening dusk when children do not pray.

All day men's greed and hate and fear bring heartaches and despair,
But ever when the day is through small heads are bowed in prayer.

Though tyrant lusts and vain desires have torn our faith in parts,
As surely as the twilight falls, prayers rise from little hearts.

So much strange terror haunts the night and bitterness the day,
But all of light cannot be wrong as long as children pray.

Iris Jean Crawford

+ PROGRAM SUGGESTIONS

PROGRAM TOPICS:

1. *Pearls of the Pacific*: An imaginary Jaunt to the Pacific Islands via a world map as brief description is given of each group. Supplement highlights of Magazine topic with additional material easily secured in libraries.

2. *From Cannibalism to Christianity*: Wonderful opportunity to tell true tales of some of the most stirring biographies of missionary history. Like links in a chain are such missionary heroes as John Williams who said, "I am engaged in the best of services, for the best of Masters, and upon the best of terms"; Hiram Bingham; Titus Coan; William Richards; William Armstrong; Peter Gulick and his sons; Coleridge Patteson; John Inglis; James Calvert; John Geddie; Bishop Selwyn; John G. Paton; Samuel Marsden; Frank C. Laubach. . . . Also, tell of native Christians such as the Hawaiians: Obookiah, Kamehameha, Kapiolani, King Liho-Liho and Queen Emma; Kekela. . . . Consult missionary and church histories. If you have not ordered *Forward Through the Ages* by Basil Mathews, if you do so now you will find rich material on islands on pp. 131-136, 188, 216-218, etc. (From Literature Dept., Paper $1.50; cloth $2.75.) Perhaps some library in your Society will have *West of the Date Line* by Hallock; the *Eagle Books* (15¢ each) entitled *If Only I Had a Ship* (John Williams); *My Friends the Cannibals* (John J. Holmes); *Send Me Among Savages* (James. Chalmers); the story of Frank C. Laubach and the Literacy Slogan that originated among the Moros of the Philippines.

3. *Today and Tomorrow*: Some may wish to invite a Christian G.I. once stationed in the Islands to speak briefly. Consult *They Found the Church There* by Van Dusen (Paper only, 50¢) which gives first-hand narratives by American servicemen about Christians they met in the Pacific and the story of missions there.

THE WGMS CONVENTION and its meeting place may also be highlighted in this program.

For *PRAYER CYCLE* and *ROLL CALL* consult the *Program Calendar*. For the Roll Call remember that the "Briefettes" about the Islands may be found individually in encyclopaedia, current magazines and books.

CLOSING MEDITATION: *The fruit of the Spirit is . . . longsuffering.* (Gal. 5:22) Quietly read such verses as Eph. 4:2; Col. 1:11; Col. 3:12; 1 Tim. 1:16; 2 Tim. 4:2.

ROBERT LOUIS STEVENSON'S TESTIMONY

After observing missionaries like James Chalmers, Stevenson said in a public address: "I conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was first reduced and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see the race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of mission work and its effect."

QUIZ

1. What special responsibility will these people have at the WGMS Convention: Miss Isabelle Brittain, Mrs. George T. Sloan, Rev. Louis Mitchell, Mrs. Thomas P. Baker, Rev. Badie Ibrahim, William Peters?
2. Which of the 51 Presbyterials was first to be organized?
3. Identify: Mrs. Sarah Foster Hanna, Anna Y. Thompson, Rev. Matthew Henderson, Rev. George P. Hays, Robert Moses Arnold, Priscilla Bair, Mrs. Don Armstrong, Jochebed, Miss T. C. Cotten, Mirial.
4. Name five groups of islands in the Pacific. What portion of earth's surface do the islands cover?
5. Define: "blackbirding"; Moros; circuit rider; "lining out"; communion token.
6. Name the famous "missionary ship" that went from island to island.
7. Why did a certain missionary (Who was he?) offer to let his fingers be cut off?
8. Name a Fijian minister who visited America in 1950.
9. Why do many Pacific Islanders build their huts high over the water?
10. Where do you want to go for Summer Conference? Where do you want your young people to go?

Flora Of The Pacific Islands

VINES: Forests of many South ea Islands almost impenetrable with imbing and twining vines. They hang vast festoons from the trees. These ng strings form ready-made ropes drag huge logs from mountains to he shore. From them the island chil- ren make glorious swings and skip- ing ropes!

BANYAN TREE: Common on vol- nic islands. From its bark fibers a rong, coarse cloth is made. Attains eight of 60 to 70 ft. Tree propagates self by means of aerial roots sent own from its branches. These roots turn become trunks. Scores of runks may surround parent stem in grove that covers several acres with s shade.

BREADFRUIT TREE: Staple diet many islands is breadfruit and lantains. Breadfruit tree is tall and ately, slender trunk, sparse foliage broad, glossy, dark green leaves early eighteen inches long. Fruit ay be larger than a large cocoanut, eight varying from one to four ounds. Bark and wood useful.

COCOANUT PALM: King of the land world of trees; its feathery own springs from the top of the ately stem that rises eighty or nine- feet from the ground. Nuts grow bunches of from ten to twenty uts; often ten or fifteen of these nches are ripening at one time. ears nuts for oil and food; juice for rink; leaves for weaving.

PAPAU APPLE TREE: Like co- coanut palm, the papau bears fruit l year. Fruit resembles an onion ore than an apple and often weighs four pounds.

SCREW PINE OR THATCH TREE: Found everywhere in the Pacific isles. Like the cocoanut palm it is the first to take root on the low atolls, in poorest of soil. Fruit is not prized. Called "Thatch tree" because of durable thatch made from long tough leaves. Highly perfumed flowers.

MAT TREE: Cousin to the thatch tree. Bears no flowers nor fruit, but is propagated solely by shoots from the roots. From time immemorial mats for carpets, bedding, clothing have been plaited from its long, pliant leaves.

PUA TREE: Sacred tree. Island folk love beautiful white blossoms heavy with fragrance and wear them in their hair or weave them into garlands.

CANDLE NUT TREE: Graceful, with silvery leaves, white blossoms. Kernels of nut of this tree once used for artificial light. The smoke of a burning torch made from the nuts afforded a fine lampblack used in tattooing.

CHESTNUT TREE: With the palm, the chestnut is lord of the landscape, often attaining height of 60 feet. Fruit is one of main foods of islanders. Nuts are stored in pits and used from one season to next. When decayed it renews its vigor by sending down into the soil roots from the perfect branches, thus forming a new trunk beside the decayed one.

UTU TREE: Under dense shade of far-spreading, stately utu tree elders once sat in council. Large, dark green foliage turns in September to rich yellow splashed with red. Exquisite blooms of snow white, rose pink and yellow last but a day.

VI APPLE: One of the only three trees on the islands that shed leaves in winter. Beautiful, spreading tree with clusters of bronze green fruit.

We who live in a section of the world that has ur distinct seasons may forget the austerity of nter in the midst of June's lavish display of es. We may forget the tasks incident to plow- , seed sowing and cultivating when we reap the rvests of the autumn. But vines and flowers e a part of the year-round picture of the Islands the Sea.

In the early days of interdenominational study oks Mrs. Helen Barrett Montgomery wrote Christus Redemptor," an Outline Study of the land World of the Pacific. This information is om her book.—Editor

Fruit Of A Century In Sunday School Work In Egypt And The Sudan

By REVEREND AYAD ZAKHARY, Secretary of S. S. Union of Egypt

Beginning of Sunday School Work

Ayad Zakhary

The work of the Sunday School began in Egypt as a fruit of the work of the Mission. For years the Coptic Church had kept the people, youth and adults, without any knowledge of the Bible and without any Christian education. After the establishing of the United Presbyterian Church, Sunday Schools were started and have continued from that time. This Sunday School movement has stretched out to the other denominations, until now every denomination, even the Coptic Church, has a Sunday School.

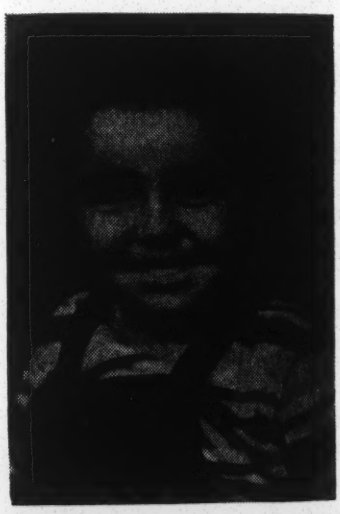
The Influence

No one can deny the influence of the Sunday School in Egypt. It is a great blessing to the homes and churches. Songs are sung in homes, the Bible is studied, texts and various parts of it are memorized by the children and adults, because parents came into the church through the Sunday School. Most of the members of the church today were once boys and girls in the Sunday School. It was the means by which they were attracted to the church, and from that time they have remained loyal to it. The most active members are those who were in the Sunday School when they were young. Even the small offering from it is of great help to the work of the church.

Because of these things it is not strange that we see the church paying much attention to the Sunday School, especially in these days because it is the only means left to the church for Christian education.

The Union

After the work of the Sunday School had been well established in all of the denominations a union was formed. I am uncertain of the date of its foundation. The Sunday School Union is for all the Protestant denominations in Egypt and Sudan. A general secretary was elected. Rev. Ibrahim Girgis and Sheik Mitri Sali took that responsibility, each for almost ten years. Then Rev. Wahb Bolous became part-time secretary. In 1949 when the Union felt the need



Happy three-year-old Henry Ayad, named for the son of Rev. Gebra Hanna, who in turn is a name sake of Dr. L. M. Henry, beloved medical missionary to Egypt.

Rev. Ayad Zakhary was born in Sohag, near Assiut, Egypt. Following his graduation from Assiut College, he taught Religion in the College for three years. He was graduated from our Theological Seminary in Egypt in 1948, and served as pastor of the church in the Fayoum until he was called to this new work with the Sunday School Union. His period of study in Pittsburgh-Xenia Theological Seminary and the University of Pittsburgh will terminate this Spring. He plans to sail on June 22 for his homeland on the "Excalibur," American Export Line.

for a full-time secretary, Rev. Wahbi accepted the position. He died suddenly before beginning the work. After his death the Union elected me to take this work. I felt the need of more study before beginning. With the help of the United Presbyterian Board of Foreign Missions, the Union was able to send me to the United States for a year of study. In June I shall return to Egypt to assume my duties as General Secretary of the Union of Egypt and Sudan.

United Presbyterian Sunday Schools

According to the statistics of last year we have 201 Sunday Schools with 15,446 boys and girls, and 757 teachers.

In addition there are many other Sunday Schools in the other denominations.

The Work of the Secretary

The work of the Secretary is to conduct conferences and Rally Days in all the country, to prepare the pictures (cards), the gifts for the boys and girls, to make contacts with other agencies, and to raise the budget of the Union.

We are using the Uniform Sunday School lessons.

Our Hopes

1. We hope that the Coptic Church will join our Sunday School Union so that we can cooperate in the work.

2. We hope that we can use Audio-Visual education, more particularly in training leaders and teachers. We already have some work in this field.

3. We hope that we can organize more Conferences and Rally Days.

4. We hope that the other denominations will strengthen their Sabbath Schools.

5. We hope the blessing of God will attend all of our efforts.

These are our hopes and this is the time to work for good Sunday Schools because of present circumstances and world conditions.

Asenath, wife of Rev. Ayad Zakhary, studied in the P.M.I. Her mother is a graduate of P.M.I., and four of her sisters studied there.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines
For all the heat of the day till it declines
And Death's mild curfew shall from work assoil.
God did anoint thee with His odorous oil
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hand
From thy heart, and thy hand, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dew-drop with another near.

—*Elizabeth B. Browning*

A Pilgrimage

By MRS. DON P. MONTGOMERY, Youngstown, Ohio

It all started when the people of the Pleasant Grove congregation of Youngstown, Ohio, thought their pastor might like to visit Palestine. That was three years ago, but because of strife in the land, the trip was postponed until this year. I am happy for the request to share some of our experiences, even though I cannot on paper make them as real to you as I would like.

Our departure was all that one could wish—with a congregation and friends supplying the cash and wishing us Godspeed at a Bon Voyage party where Dr. James Kelso of our Pittsburgh-Xenia Seminary whetted our anticipations by giving a preview of the land. Relatives and friends were at the dock to see us off; gifts and flowers and notes greeted us in our stateroom. To add to our pleasure Miss Rosella Hutchison, en route to Egypt as a short-term nurse under the WGMS was our traveling companion. Our first ocean voyage—and to state it mildly, we were thrilled!

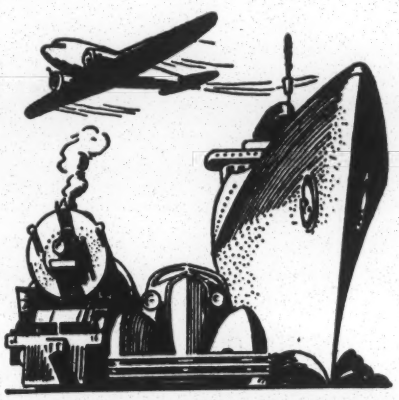
But alas! We were scarcely out of New York harbor when the mighty Atlantic decided to put on a show for us. The wind howled, and huge waves so tossed the ship that at times we felt we were trying to go North, East, South and West all at once. Because of seasickness only twelve of the 113 passengers appeared for meals the next day. At times all the dishes went scooting off the tables, crashing to the floor. Furniture in the lounge would skid first to one end of the room and then to the other. The storm lasted until we hit the Mediterranean, but how like small children we are, for smooth sailing there made us soon forget that a few days previous we had vowed, "If I ever get off this ship I'll never get on another one."

At the port stops of Marseilles, France, and Naples, Italy, Cook Company buses whisked us off on sight-seeing tours up the Rhone River Valley, to Pompeii and Mt. Vesuvius, and over the famed Amalfi Drive which goes up and over the mountain range that extends the length of the Sarrentine Peninsula following the coast hundreds of feet above the sea, cut into the sides of the cliffs or supported by walls or viaducts. It fairly clings to the mountain side with continual windings and ever-shifting views of indescribable loveliness. I am sure our driver must have driven a chariot in the days of old Pompeii—at least he drove like Jehu and my heart was often in my mouth.

Our introduction to the Arabic-speaking world was at our third stop, Alexandria, Egypt. To welcome us were the Rev. Harold McGeoch, a college classmate and his wife from Alexandria, Dr. and Mrs. Harry Hutchison, Miss Ruth Williamson and Mrs. Fred McGeoch from Tanta. During our two days there we saw something of our work; also visited Sidi Bishr, the summer resort for our missionaries. Dr. Charles Russell took us on a sight-seeing tour one morning which ended with tea in company with an Egyptian pastor and wife at the Russell apartment. We were about to leave for the ship when my husband was taken to the police station for merely asking permission to take a picture of the Protestant church in which he had worshipped on Sabbath, but thanks to the Arabic-speaking Harold McGeoch things were soon peacefully settled, the picture was taken, and we reached our ship on time.

In this Arabic-speaking world with its strange language and customs, it is wonderful to have a friend in every port. Upon arrival in Beirut, Lebanon, to our happy surprise we found there

to meet us the Rev. Douglas Decherd, a graduate of Muskingum and Pittsburgh-Xenia, and one-time teacher in Assiut, and now a missionary of the Presbyterian church in Tripoli. The Decherds treated us royally by showing us Beirut and taking us to Tripoli on a beautiful fifty-mile journey along the Mediterranean and showing us their work there. We found Lebanon lovely with beautiful scenery and the air fragrant with orange blossoms. En route to Tripoli we saw our first camel trains. The next morning the Decherds arranged for a car to take us to Beirut and over snow-



The water, the land and the air have all given of their transportation devices to speed the Montgomerys to and from distant places.

capped mountains to Damascus, Syria, a picturesque journey via Baalbek where we saw the ruins of the ancient temple of Jupiter.

Again in Damascus, the oldest city in the world, we found an English-speaking haven in the home of Mrs. Saadeh, a former teacher in our Cairo Girls' School, who runs a hotel and travel agency. Dr. and Mrs. E. L. McCreery of Los Angeles, California, were also there en route from Ethiopia, Egypt and Palestine. We spent a day in Damascus, visiting bazaars, walking along the street called "Straight" on which was the home of Ananias, and viewed the spot where Paul was let down over the wall in a basket when the Jews sought to kill him (Acts 9:1-22).

On Saturday before Easter we drove from Damascus, Syria, to Jerusalem, Trans-Jordan. For miles we traveled within sight of snow-capped Mt. Hermon, the traditional site of the Transfiguration. One can no longer travel by way of the Sea of Galilee because of the present division of the country, but rather to Amman, the capital of the land, and from there over a new road which winds in and out, up and over the hills. You have read of the mountains that lie round about Jerusalem. They are still here. I never dreamed I would find such rocky, hilly terrain. Passing through a severe dust storm which made the Arab pedestrians cover their faces with their head scarfs and made driving almost impossible, we came to the Jordan River near Jericho, however we did not have the trouble crossing it which Joshua and the early Israelites had, for this land is suffering from little rainfall, and the whole Trans-Jordan is almost parched from lack of water. Now and then we saw a little green. We were happy to arrive at this very pleasant American Colony hotel and found it hard to realize we had completed our pilgrimage to this place of hallowed associations.

Early Easter morning we joined those who were going to the Garden Tomb for the sunrise service. The Easter story was read in Arabic, English and German, an Arabic choir sang, and Dr. Melkonian of McCormick Seminary gave the message. It was an inspiration to be at the place where one feels that Christ rose from the dead. "Because He lives we shall live also." We attended the Easter services with the Rev. and Mrs. Carl Kissling, Ethiopian missionaries on their way to furlough in the states. After the sunrise service we attended a service in the Church of the Holy Sepulcher, and a little later, the service of the Anglican Church. We walked the streets of Old Jerusalem, down the Via Dolorosa, the street over which Christ carried His cross, and saw the place where Pilate said, "Ecco Homo." We looked across the brook

Kidron at the Garden of Gethsemane and the Mount of Olives which we shall visit later.

Words cannot adequately express our feelings on such a day at such a hallowed place. It rained and was cold on Easter, but everyone was quite happy for rain is sorely needed. Water must be bought to add to the powdered milk which is supplied to the refugees by the United Nations. People donned all the coats and raincoats they could muster and did not let the weather hinder the Easter celebration.

We are fortunate to have here a friend, Mr. Najib Kouhry, who attended Muskingum and our Seminary and now lives in Bethlehem. He has been our kind guide and helper. One day he took us for a drive up into Samaria to see the ruins of the old city of Samaria, Jacob's Well, Sychar, Ramah where Samuel lived, Shiloh where the ark rested, and views of Mt. Ebal and Mt. Gerazim. Today we drove to Bethlehem over a newly built road which because of hilly terrain, is fifteen miles long while the old road connecting Jerusalem and Bethlehem, now in Israeli territory, was only five miles. We drove to old Hebron to see the ancient burial place of Abraham, Sarah, Isaac and Rebecca, made a call on Dr. and Mrs. Tom Lambie at their home and clinic where they administer to thousands of refugees. We had dinner with the Kouhry faming in Bethlehem and visited the Church of the Nativity and other places of interest. Tomorrow we shall go to Jericho and the Dead Sea area.

Would that I could, for your benefit, place our activities in their proper Oriental setting. You must imagine you see a continuous panorama of veiled women, skirted men with their Arab head dress, dark eyed and often dirty children, crowded, narrow streets, native bazaars, Bedouin tents, camel trains, heavily laden donkeys, donkeys on which the man rides while the wife walks, shepherds in the fields with their sheep and goats, muezzins in their minarets calling the Moslem world to prayer, the plowman with his stick plow and yoked oxen, terraces of olive trees and vineyards separated by stone fences, beggars, and far, far too many refugee camps. The people here are very poor. The lack of rain does not give promise of much harvest. Many are homeless and discouraged. Jesus in the long ago wept over Jerusalem; surely He weeps today as He looks upon the needs both material and spiritual of this people. It is estimated that there are over 800,000 refugees scattered through the Near East. These people have absolutely nothing and are dependent upon others to meet the bare necessities of life. They have been and continue to be sorely tried and tested. Yet in the face of it all our Christian friends are able to say, "God is good." I wonder if our faith would be as strong if so sorely tried.

We expect to conclude our stay here next Tuesday when we fly to Egypt by way of the Isle of Cyprus.

REQUEST FOR GERMAN BIBLES

From Deborah Chidester, Manager and Secretary of the German Bible Collection, comes this call for help:

Owing to urgent requests from Germany for German Bibles we started a collection. God has greatly blessed this effort. Number of Bibles, New Testaments hymn books (urgent), Daily Readings and children's religious books sent in has reached 1,080 volumes. They go from New York under Government transportation to Jewish Christian headquarters for free distribution to Jews and Gentiles. Books receive repairs as needed. Repairs are donated as is all labor. Idle Bibles in United States has worried us for years. So this is our chance. Books may be shipped directly to New York if not needing repairs; otherwise, they must come to Wooster. Information on request.

We need covers from discarded books. We cover the secular titles with leather. Quite a few books come without covers. Help this cause, won't you? Write to Deborah Chidester, The German Bible Collection, 736 Spink Street, Wooster, Ohio.

Egypt Girls' Conference

By MISS MARY C. THOMPSON, School for Girls, Tanta, Egypt

DURING the last week of July 1950 in the Girls' School in Tanta, there was held a conference attended by school girls from all parts of Egypt—from Alexandria to Luxor. The program was much like that of American conferences — devotions and classes in the mornings, interest groups and athletics in the afternoons, and special features at night. But what would have been familiar to American young people was very new and thrilling to our Egyptian girls.

For one thing all the girls were Protestants. Here the Protestants are accustomed to being a very small minority of the Christian minority in the land. This proportion even works out in most of our mission schools. But for one week they were the majority, and with this came a feeling of freedom and oneness in worship and study such as most of them had never felt before. One of the courses was on Protestantism which gave an opportunity to learn of the uniqueness of their church.

The motto of the conference was "Lovest thou Me? Feed my Sheep." Throughout the week the emphasis was on giving ourselves in Christian service as a proof of our love for the Christ who gave Himself for us.

Outstanding was the work of the Egyptian counsellors who lived in the dormitories with the girls, led the prayer groups each evening, and were continually busy with personal counselling. It was they who gathered together the thoughts of the day and helped the girls to apply them to their own lives.

Throughout the conference the spirit of cooperation and the willingness to participate in all activities were a constant source of inspiration to the leaders. Expressions of appreciation were frequently heard. One of the best came at the end of the first day when the following was overheard: "What a shame! One day of the Conference is already gone!"

As in every such conference we had one hour which towered above all the rest—our Consecration Service. This was held on Sunday afternoon and we looked forward to it with much uncertainty, but also with much prayer. An opportunity was to be given the girls to testify and we knew not what the response might be. But the Spirit had been working in their hearts and one after another they came forward, lit their candles, and told of a new relationship with Christ and a new life in Him. More than half the girls had already spoken when it was time to close the meeting, so an opportunity was given for the others to light their candles as an expression of their desire to love and serve Christ. All of the girls took part. Then, all carrying their lighted candles, they went to the dining room and there each wrote a letter to herself in which she told of what the conference had meant to her and what she resolved to do. These letters are to be mailed out in January when memories of the conference may have been pushed aside.

And who were these girls who had this unique opportunity? I will mention just a few. There were three sisters from Assiut, daughters of an earnest Christian doctor. Two of these girls are in secondary school and one is studying medicine in the University. They are natural-born leaders, happy girls, strong and sure in their faith. Since the Conference the oldest one has been active in starting a young people's Christian club in addition to her usual church activities.

Another was a young teacher from one of our mission schools. While

(*Continued on Page* 637)

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

CRUMBS OF COMFORT

I have a journal which I call *Crumbs Of Comfort.* Perhaps Gleams Of Hope would be a better name for it, for the dream of a literate Bible-reading Church seems so vague sometimes—but still the vision persists. Out of last week's visits to villages in one of our most remote congregations, two will be recorded in this journal. (A congregation is made up of Christians in a circle of about 15 villages.)

On moving day we were invited to have lunch in a village I had never visited before. Other members of our camp staff had been there this year and last, but had not reported any unusual interest except that the people had decided that they did not want to be Roman Catholics any longer. While we waited for lunch to be prepared, a young girl brought a well worn copy of the Gospel of John and asked us to hear her read. Then another came and another—altogether five young girls were reading this Gospel. Then their teacher came—a man who has just been chosen as an elder—a fine, stalwart young farmer. He had read only through the 4th class in a Government school, but had not lapsed into illiteracy as so many do—because he was willing to use his "talent" to help others. And the strange thing about it was that there seemed to be no thought of remuneration in his mind. (A system of paying small sums to those who teach adults to read when the pupil is ready to take an examination and shows sufficient ability to read the Gospels, has been used for some years in remote villages where the regular supervisor of such effort cannot go.) His reward was the interest of the girls and their knowledge of the Gospel.

Our Supervisor of Adult Literacy knew nothing about this group of new readers. Now that he has found them, he will visit them regularly to help with phonetics and spelling, so that the pupils may more quickly become independent in their reading.

When will we have a literate Bible-reading Church? When hundreds of others, like this young elder, on their own account begin to teach those around them.

On another day, as we were visiting with a group of eight or ten families, I noticed that one of the boys had a Punjabi New Testament in his hands, the kind we give as a prize for completing the primer, *The Key of Knowledge,* and for reading the Gospels of Mark and John. When the service was over I asked whose it was and found it belonged to a young man who had read through the 4th grade in our Mission girl's school at Quila. He told me "I read there in Miss Boyd's time" and that was 17 years ago! He was very proud of his New Testament and could read the Punjabi as well as any of our pastors, although he had read Urdu in school. He told us he had helped to teach two other young men in his home village and that this New Testament was a prize for that effort. He has recently married and moved to his wife's village—because her parents had no son of their own. Already he is teaching his wife to read.

This young man said he had been asked to become an elder in the church but felt he was too young and not worthy of the honor. It was easy to see he had the respect and goodwill

of all the group.

While we were in this village some of the men spoke angrily about the distribution of Flood Relief funds. The rice harvest was ruined throughout this section and most of the people are having to borrow money for their food. It has been impossible to help every family—but we have tried to help the most needy. As we were leaving this young man escorted us out of the village with true courtesy, saying, as he walked along beside my horse, "I'm sorry these men got so angry. If they had the word of God in their hearts they wouldn't do it."

We discovered another literate man in this village and I think there will be a class for adult readers started soon. One learns not "to despise the day of small things" in this effort for Literacy. As the prophet said about the teaching of God's word years ago, "It is line upon line, precept upon precept—here a little and there a little."

Lois Boyd,
Badomali, Pakistan

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

AN EXPERIENCE OF LUAL AYIEI, AS TOLD AT A SUNDAY MORNING SERVICE AT ABWONG

When I came back from Malakal I spent two days here at Abwong, then went on and slept one night in Korau. Next morning I went to Lony. On the day I arrived there I met a man who had been sent by Mirial (a believer), on behalf of Mirial's mother, who was ill. Next morning we started, Malou and I, to go to longulet, the village where Mirial was. When we reached the village we found 15 witch doctors there, five of them using magic pieces of wood and ten of them possessed by different gods connected with their fetish worship. When they saw us some were frightened, others were angry.

We went into the hut where Mirial's mother was, and found her at the point of death, lying on a sleeping hide. We prayed for her, and I gave her a little tablet (of Atebrin), which I carried with me. Towards sunset, when the magicians left, we went into the hut, and said to the old women "Come outside." We brought all things connected with charms and magic wood outside, and dug up grass charms, and gourds used as rattles (in connection with their superstitions).

One man came along, a magician, possessed by one of their gods. The man's name is Deng de Weer. He said, "Don't burn the fetishes here in this village, the god of this village will run away, he is called Cappen. It is he who causes the dura to ripen."

But Mirial became angry and said, "So you want my mother to die? Go back to your own house."

I tried to calm Mirial, saying, "Leave him, don't get angry. He doesn't know what he is doing now. He is asleep."

Then we burnt the things. When the work was finished, Mirial's mother went back into the hut, and we praised God and tried to get her to eat a little. She ate four spoonsful, although she hadn't been eating anything; for seven days she had taken nothing. She would drink only water, but it just flowed out of her, it didn't stay in her stomach. The magicians were angry with us, because it deprived them of a big feed, a bullock which was to have been killed for them.

Then we went to sleep, and next morning Mirial came here to Abwong to get some medicine from the doctor. Mirial before going said to his mother, "Mother, put your life (spirit) in God's hands, and if you die, you are

in God's hands. These people who worship fetishes, only deceive people. There is no truth in them. Trust in the Son of God, and you will be saved."

While Mirial was away, we kept praying to God in the hut, and teaching her God's Word, and telling her to put her trust in God. We also told her not to call on the name of any false god any more.

And Malou said, "Look at me now; my child died some years ago. But since I have given up worshipping fetishes, we are in God's hands now. So believe with all your heart. If it were empty talk, we wouldn't come here into this distant place. It is true talk. Turn your heart to God, and we trust the Lord to hear you."

When the medicine came, I put two tablets in a cup, and added water, and stirred it, to dissolve the tablets. She drank it, and we prayed, and she soon saw that we were talking the truth. And the diarrhoea, which was so persistent, started to get less, and she continued to eat and drink, and we gave her the medicine each day. When I left, she was walking around a little, praise the Lord! And I told Mirial that when she had a little more strength, he was to bring her to Abwong for injections. Let us praise God, we and all here at Abwong. Take courage, you and your sisters and your mother, Mirial, and keep on praying.

We have two native evangelists here and Lual is one of them. He gave his talk in Dinka, so the foregoing was translated into English by my husband. As you may know we arrived at Abwong last November, and I'm very well impressed with the place and people. The work is most promising. We have worked among Dinkas off and on for 30 years, and were never encouraged like this. But when the Holy Spirit works, the devil get busy too, so do pray earnestly for these Ngok Dinka Christians that they may stand firm on the Rock Christ Jesus.

Mrs. Ronald Trudinger

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

WORLD OF PRAYER IN GEDAREF

As we have fellowshipped with the Christians of other nationalities here we have noted many differences in our ways of worship, such as their kissing of pictures, lighting candles to the saints, and facing east when they pray.

Of course, these people see just as many strange things in our service. One asked after a communion service, "Why didn't Mr. Walker drink the remainder of the wine at the Lord's supper?" Another inquired, "Is Mr. Walker a real priest? He doesn't wear priest's clothes." And another, "Don't you have any saints in your church?" And yet another, "Why don't you fast as we do?" So the differences appear until some wonder if we are worshippers of one Father and one Son. Much misunderstanding is due also to language barriers. Even this can be overcome when we find a subject upon which we agree. This reminds me of a new missionary child who came in from a happy play with one of the servant's children in Khartoum. Her mother said, "How did you manage to play and talk to the little Sudanese boy? You don't speak the same language." The little daughter gaily replied, "Oh, but we laugh in the same language!" So we Christians here in Gedaref with countless others throughout the world are learning that we are brothers and sisters in Christ and we must worship Him in a spirit of unity.

"Elect from every nation
Yet one o'er all the earth.
Her charter of salvation
One Lord, one Faith, one Birth."

Would you like to visit this splendid Sabbath School? Then you will need to go to Gedaref in the North Sudan, for that is where you will find it.

This spirit of unity was evidenced on February 9th when thirty-nine women of seven nationalities met together in one worship service to commemorate World Day of Prayer. The service was conducted in Arabic with written translations in English, Greek and Armenian given to those groups respectively. Many of the Coptic women led in prayer and read the Scripture. The Greeks and Armenians sang songs in their own languages.

It has been announced that the offering received would be given to the proposed American Mission orphanage in Khartoum North. This cause seemed to appeal to the women for they gave L.E. 10.400 (approx. $30.00) which is more than any other offering we have received in previous services.

The meeting was closed with the praying of the Lord's prayer in unison—each in her own language. I thought of how I struggle sometimes in tears to learn one other language besides my own. How wonderful to know that God in His infinite wisdom can hear our prayers in every tongue spoken on the earth and understand them.

The Christian children of our school also observed World Day of Prayer with a service of their own. Although it was held directly after their last class, there was the proper atmosphere of solemnity and reverence evident. Most of the children had come dressed in their "Sunday best." Their offering, too, exceeded any previous one. They were made mission-minded by talks about the needs of people in many parts of the world, and one after another of the children rose and prayed for those of whose needs they learned.

Previously we have been wont to criticize severely our Christian brothers here for their seeming lack of faith, disinterest in worship, evil practices, and failure to follow in the steps of Christ. On the other hand, we have made many friends among these same people and have found a number to be good followers of Christ in the best way they know. They have shown cooperation in many Christian activities, and are like relatives in honoring a fellow Christian in time of death. While thinking on these things I remembered Jesus' reprimand to John for criticizing another, and perhaps He is speaking to us, "Forbid him not, for he that is not against us is for us." (Luke 9:50).

Isabelle Walker,
Gedaref, The North Sudan

"A noted teacher said, 'What we now need to discover in the religious realm is the moral equivalent of war.' Foreign Missions offers the moral equivalent."

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A CLUB PARTY

The members of the American Mission Alumnae Club for Young Women were having a party for their mothers, and their rooms were festive with growing plants and other decorations placed there for the occasion. The girls who were meeting the arriving guests were in a still more festive mood. When I asked one of them if Madam Antoun had arrived, she looked puzzled for a moment, then replied in the affirmative, and took me to the social room, where I found Mme. Anton seated among the guests and their daughters.

The members of the Alumnae Club are not the alumnae of the school, as their name might suggest, but members of a club planned for and sponsored by the Alumnae Association. Most of them are in their "teens" and early twenties, and find joy in their privilege of dropping in at the Club on the three afternoons a week that it is open, for a chat with friends, or for a ping-pong game or a lecture. Many of them take lessons of one kind or another—English, French, Arabic, piano, cooking or dressmaking.

The Club was started in June 1946, by the Alumnae Association of the Central Girls' School, as a project in which they could do something for others that would carry on the influence of the school, which had been closed in June 1941, for the lack of an American missionary to direct it. Girls have pressed in eagerly to enjoy the advantages of the Club, until there is now a membership of more than 200. Mme. Antoun, who is Sitt Galila to her intimate friends and "Kalti Galila" (Aunt Galila) to some of the Club girls, has been chairman of the committee of direction ever since the Club was opened, and was the chief mover in the opening last year of a Needlecraft School for underprivileged little girls in the rooms used by the Club, the rooms formerly occupied by the School. The Needlecraft School meets in the forenoons five days a week. The combined membership of the Club and the School has recently passed the 300 mark.

The program of the mothers' party consisted of music, speeches by a Club member, the Secretary, and a teacher, some humorous Arabic verse extolling the Club and praising Sitt Galila, and a display of some of the handiwork of members of the dressmaking class, in the form of smart-looking dresses and coats being worn by their makers.

We learned that there were 105 girls enrolled in the dressmaking classes, and that thirteen girls had completed the course and passed the examinations that entitled them to a diploma in cutting and fitting.

Some of the mothers made impromptu speeches expressing their gratitude that the girls had a club where they could gather together in a happy atmosphere, and learn the things that they had not learned.

Tea was served, with cakes made by the girls in their Domestic Science class. And the girls went home radiantly happy, feeling that their first tea party for their mothers had been a great success.

Will you not pray with us members of the Committee of Direction that these girls who have been brought under the influence of the Club, some of them for a few months only, and others, perhaps, to remain for years, may find the "more abundant" life, and that the Alumnae may receive a rich reward in their own lives through this service?

Ethel Weed
Alexandria, Egypt

"We are debtors to every man to give him the gospel in the same manner that we have received it."

Editorials

SUMMER CONFERENCES

The Summer Conference, whether or not it is an institution that has come to stay, is at least this generation's answer to the question of how to spend a wholesome vacation, where recreation and Christian training are nicely balanced.

"Come ye yourselves apart into a desert place, and rest a while," said Jesus to His disciples in the midst of much coming and going. What do you suppose Jesus did when He rested? We know that the crowds seldom allowed Him to cease his ministrations to them. Often He drew aside to renew His spent powers through communion with His Father, or to help the apostles understand the mysteries and glories of the work He was sharing with them.

When "the world is too much with us . . . and getting and spending we lay waste our powers"—how refreshing to leave for a time "the rush of life to go into the hush of prayer!" Christian friends with like needs for physical and spiritual renewing seek a quiet place also—and, lo, we meet at summer conferences.

UNITED PRESBYTERIAN CONFERENCES FOR 1951

Iowa Synodical Conference, Pella, Iowa.....June 25-30
Camp Magruder, Twin Rocks, Oregon.....June 25-30
Monmouth Conference, Monmouth, Ill.....June 25-29
Fairfield Conference, Camp Fairfield, Pa.....June 25-August 13
(A special week each for Sabbath School Superintendents, Families, Women, Deacons, Synod, Trustees and Elders.)
Lambec Youth Conferences, North Springfield, Pa.....June 30-July 31
(Weekly Family Camps and Young Adult Conferences; Leadership Training School for everyone throughout the church.....July 28-Aug. 4)
Asilomar Conference (Synodical and Family).....July 2-7
Second Synod Spiritual Life Conference.....July 9-14
Seabeck Conference (Synodical & Youth) Seabeck, Wash.....July 10-16
Camp Fellowship Conference, Goddard, Kansas.....July 16-20
Ohio Synod Conference, New Concord, Ohio.....July 16-21
Northfield Conference, East Northfield, Mass.....July 21-28
Riverside Conference, Port Byron, Ill.....July 30-August 3
New Wilmington Missionary Conference, New Wilmington, Pa., Aug. 3-11
Colorado Presbytery Conference, Pueblo, Colorado.....August 13-20
National Youth Convention, College Camp, Wisc.....August 21-27
Mercer Presbytery Youth Fellowship, North Springfield, Pa.....Sept. 14-16

AN INTERDENOMINATIONAL INSTITUTE OF WORLD MISSIONS

Chautauqua, New York—August 19-25, 1951

Information released by Miss Mabel Head, Director of the Institute, indicates that the week will be helpful for *Leaders* who wish to be *Students* under such *Teachers* as:

Dr. Stanley Rycroft on Latin America
Dr. Alfonso Rodriguez, President Union Evangelical Seminary, Cuba.
Dr. Stanley North on "Mission to America" (Home study text)
Miss Edith Lowry on the problems and future of the U.S.A. Migrants

Other faculty members listed include *Dr. Barney N. Morgan, Dr. Tracey Jones, Jr., Dr. Benjamin Bush, Mrs. Emory Ross, etc.*

Forum Discussions on significant topics. Methods classes, Addresses by missionaries and eminent leaders, a World Order course, and Bible Study, will also be offered daily!

For further information address
Miss Mabel Head, 135 *East* 52*nd Street, New York* 22, *New York.*

For a Christ-centered Vacation

Plan Now to Attend

46th ANNUAL

New Wilmington Missionary Conference

AUGUST 3-11, '51

HIGHLIGHTS IN COST

Adults (26 and over) Registration $5.00
Room & Board $25.00

Young People (15-25) Registration $5.00
Girls—Room & Board $20.00 or $21.00
Boys—Room & Board $18.00

Children attending (with parents)
Ages 1 to 10, Room & Board half price
Ages 10 to 15, Room & Board full price
No registration charges

HIGHLIGHTS IN THIS YEAR'S N. W. M. C. PROGRAM

BIBLE HOURS

Adults — Dr. Theo Taylor, Pittsburgh-Xenia Seminary.

Boys — Dr. Gordon Jackson, Pittsburgh-Xenia Seminary.

Girls — Dr. John Gerstner, Pittsburgh-Xenia Seminary.

MISSION STUDY HOUR

Classes for *Adults* and *Young People* under leadership of Miss Mary Jamieson, Dean of Mission Study.

INSTITUTE HOUR

Dr. Cary Weisiger III, pastor of Mt. Lebanon U.P. Church.

VESPERS

Adults—Missionary personnel attending the Conference, on furlough.

Boys — Dr. Addison Leitch, Pittsburgh-Xenia Seminary.

Girls — Miss Hazel Anderson, Board of Christian Education.

OTHER OUTSTANDING SPEAKERS

Dr. E. E. Grice, Dr. Glenn P. Reed, Rev. Russell Stevenson, Dr. A. K. Stewart, and others.

HIGHLIGHTS IN THIS YEAR'S ACTIVITIES

Inaugural of the NEW dining hall and kitchen.

Increased recreational facilities.

Gigantic birthday party.

Opportunities to meet our missionaries and nationals from our mission fields.

Theme: *"FOR ME TO LIVE IS CHRIST." Philippians* 1:21

For information write to:

David Birch, Business Manager
New Wilmington Missionary Conference
New Wilmington, Pa.

OUR SEMINARY

During April and May appeals have been made to congregations in the interests of the financial campaign for the relocation of Pittsburgh-Xenia Theological Seminary. The housing and equipment facilities are inadequate for the many young people who desire to train for Christian service. The aim is magnificent. The faculty is second to none in scholarship and in devotion to their responsibility of teaching the truth and power of God. Because of women's interest in youth we will of course do all we can through our families and churches in this training program that will send Christ's ambassadors into our own land and to our missions beyond America. Hence it is missionary.

NATIONAL YOUTH FELLOWSHIP CONVENTION
August 21-27, 1951

From the east and from the west come 700 young people each year to attend the National Youth Fellowship Convention. This year the convention is returning to College Camp, Lake Geneva, Wisconsin. On the shore of the beautiful lake, the convention and National Council will be held simultaneously. This means that all of the young people attending the convention will have a voice in the policies and plans of the youth fellowship for coming year. Not only do we transact the business for the year, but enjoy the rich spiritual growth which comes from matins by the lakeside, Bible study under the leadership of Dr. Addison H. Leitch, and Vespers under the guidance of Rev. Edwin B. Fairman. The program planned for each evening will be a highlight in the day's events. Special emphasis will be given to both home and foreign missions, as well as life enlistment followed by communion consecration.

Beside the waters of lovely Lake Geneva

The layman invited to be the headliner of the convention this year is one of the finest Christian cartoonist in the world today—Vaughn Shoemaker. Mr. Shoemaker, cartoonist of the "Chicago Daily News" and a Pulitzer Prize winner for his contributions in this technique of modern day editorializing, has accepted our invitation to speak and to give his testimony. His presentation and Christian witness is unforgetable.

With all that is planned, there is still time for recreation. Each afternoon Miss Wilma Mintier will hold an hour recreation workshop for those interested. Also available for sport-minded folks is swimming, boating, softball, tennis and badminton. A trip across the beautiful Lake Geneva in one of the excursion boats will also be arranged for the delegates.

Plan now to travel to Wisconsin this summer—for a vacation packed with Christian fellowship and inspiration. The dates—August 21 to 27, the place—College Camp, Lake Geneva, Wisconsin, the rates—$4.00 registration and $26.50 room and board. Hope to see you at College Camp!

—Released by Department of Christian Education

MAGAZINE SHOWER

During the three months of April, May and June, *only*, there is the special Club rate for *new* subscribers to the *Women's Missionary Magazine.* Five new subscriptions for $6.00, or $1.20 per subscription for one year. All Renewals at the regular rate of $1.50.

Are you remembering to send subscriptions for the SHOWER on Tuesday afternoon of the Convention?

CALL TO PRAYER

In the United States

10:00 A.M. Eastern

(11:00 A.M. Daylight Savings)

9:00 A.M. Central

(10:00 A.M. Daylight Savings)

8:00 A.M. Mountain

(9:00 A.M. Daylight Savings)

7:00 A.M. Pacific

(8:00 A.M. Daylight Savings)

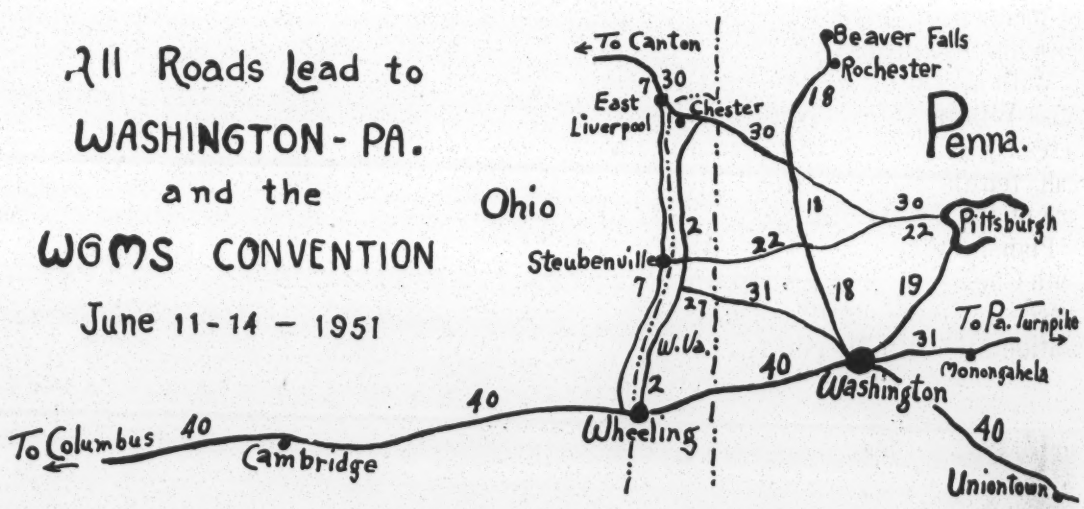
Overseas

Pakistan and India	7:00 P.M.
Egypt	4:00 P.M.
Sudan	4:00 P.M.
Ethiopia	4:00 P.M.

The women of the United Presbyterian Church are urged to join in the eighteenth annual observance of the "Prayer Around the World."

This will take place at the W.G.M.S. Convention at 11:00 A.M. Daylight Savings time or 10:00 A.M. Eastern Standard time, June 14, 1951.

The hour may be observed alone or with a group from your Society or Presbyterial. The schedule above will assist in reconciling the hour for other locations.



TRANSPORTATION AND ENTERTAINMENT INFORMAION

1951 WGMS CONVENTION

If you need to refresh your memory concerning the railroad and bus schedules to Washington, Pa., consult the *May Magazine*, p. 552.

For information about cost of meals and room, note the instructions of the Local Committee in the *April Magazine*, p. 847.

President's Page

GLOWING LIVES

On my desk there is a small white cross. One doesn't notice it particularly in the daytime, but at night its unique quality is manifest. It is made of a material that absorbs light, causing it to glow for ten or fifteen minutes after the lights are extinguished. This cross can be likened to my life as it is affected by the Master, symbolized by the electric light. If my life glows, it is from light which I have absorbed from Christ, the Light of the World. It brings three lessons which I would like to share with you.

1. *The material is important.* A gold cross or a wooden one could be exposed to light indefinitely but would be no different from the rest of the furniture when the lights were extinguished. If my heart is hard and stony when I commune with the Master, it cannot absorb His spirit. Then I will be no different from the world around me when I leave His presence.

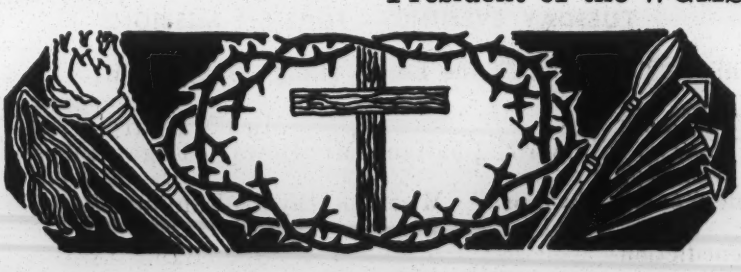
2. *The exposure to light must be constant.* If the light in my room is turned on for only short periods of time, the cross doesn't absorb enough light to glow. I cannot give Christ just short snatches of my time and expect Him to work through me. As I study His word and commune with Him in an unhurried manner, He speaks to me and gives my life a glow to help lighten my part of His world.

3. *The light cannot be stored.* The light that the cross absorbed last year has no effect upon it now. The religion I had as a child has little effect upon my influence today. We all know people, may we never join their ranks, who say, "I had to go to church so much as a child, I got enough for a lifetime." If I hope to shine in 1951, I must come to Christ now for renewed light.

O Christ, I come to Thee each day
To hear Thy message; heed Thy call;
My heart and life before Thee lay.
Keep me from sin which forms a wall
Between me and the Light Divine.

O keep me glowing, Lord, for Thee—
A constant witness to Thy grace.
May others see Thy light in me,
A shining glow upon my face,
Reflection of Thy Light Divine.

—*Isabelle K. Brittain*
President of the WGMS Convention



ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

June 11-14, 1951 — Washington, Pennsylvania

CONVENTION THEME: *"He Must Increase But I Must Decrease"*—John 3:30

THEME SONG: Psalter Hymnal Number 286

MONDAY EVENING, 7:30 O'CLOCK

Prelude ..... Mrs. Vincent R. Massock, organist
Invocation ..... Rev. James Seaman, Washington, Pa.
Worship Service ..... Miss Kate A. Hill, Eldora, Iowa
Greetings ..... Dr. Ralph W. Thomas (W. & J. College)
Mrs. H. E. Riefer (Chartiers Presbyterial)
Response ..... Mrs. Joseph M. Heagen, President WGMS Board of Directors
Special Music ..... Choir of 2nd U. P. Church, Washington, Pa.
President's Address—"Clay in the Master's Hand" ..... Miss Isabelle K. Brittain
Benediction ..... Dr. J. L. Thome, Eighty Four, Pa.
Reception by the Local Committee

TUESDAY MORNING

Prayer Service in the Prayer Room
Worship Service—"The Eternal King" ..... Mrs. Edgar Johnson, Bellaire, Ohio
Business
"A record of what was done" ..... Miss Edith L. McBane, Recording Secretary
"Let us build houses" ..... Mrs. William L. Neal, Parsonage Secretary
Special Music—Vocal Solo—Convention Poem ..... Mr. William Peters
"Watch and Pray" ..... Mrs. Thomas F. Baker, Prayer Group Secretary
Quiet Hour—"Thine the Power on Earth" .. Mrs. A. R. Armstrong, New Kensington, Pa.
"Make an offering to the Lord" ..... Mrs. H. Ray Shear, Treasurer
"The fruit of the Spirit is temperance" ..... Mrs. W. J. Harper McKnight, Temperance Secretary
"That our daughters may be as cornerstones" ..... Miss Ida B. Little, Y. W. Secretary
Prayer ..... Dr. J. K. Stewart, Los Angeles, California

TUESDAY AFTERNOON

Worship Service—"The Immortal King" ..... Mrs. T. R. Sarver, 1st Vice President
Reports of Home Mission Secretaries ..... Mrs. Edgar B. Murdoch, Mrs. G. Virgil Hutchison, Mrs. Russell K. Montgomery
Special Music—Seminary Quartet ..... David Birch, William Peters, Kenneth Nolin, David Campbell
Quiet Hour—"Thine the Power in Heaven"
"They that handle the pen of the writer"—Magazine Reports and Shower—Mrs. E. D. McKune, Editor; Mrs. Ralph H. Arnold, Treasurer
Missionary Magazine Playlet ..... Mt. Lebanon Missionary Society
Report of Women's Board Work in Egypt ..... Rev. Badie Ibrahim
Prayer ..... Miss Dora B. Mason
Informal Conferences
Prayer Service in Prayer Room

TUESDAY EVENING — FOREIGN MISSIONS

Evening Worship—"The Spirit of the Lord" (Luke 4:12) .... Miss Ruth E. McCreery, appointee to Ethiopia
"Good News to the Poor" ..... Miss Margaret J. Fehlman, Pakistan
Special Music .... Mrs. William E. Chalfant, Mr. Howard Edgar (Westminster College)
"Release and Recovery ..... Dr. Elsie M. French, Egypt
"The Acceptable Year of the Lord" .. Miss Dorothy L. Rankin, Miss Marian Farquhar, South Sudan
Prayer and Benediction ..... Rev. Badie Ibrahim, Assiut, Egypt

WEDNESDAY MORNING

Worship Service—"The Invisible King"..Mrs. Harold Lawrence, Canon City, Colorado
Business and Reports of Committees
"Witness to the uttermost parts of the earth".....Mrs. Arthur B. McBride, Foreign Secretary
"Her works shall follow her" .....Mrs. H. Ray Shear
Quiet Hour
"Of making many books there is no end"....Mrs. Walter H. Holt, Literature Secretary
"Having many things to write unto you"..Mrs. F. E. Milligan, Corresponding Secretary
Prayer and adjournment .....Miss Lucille Artman

WEDNESDAY AFTERNOON

Worship Service—"The Wise God" .....Mrs. W. H. Hughes
"Establish Thou the work of our hands"..Mrs. Walter C. Brethauer, Women's Secretary
"Giving thanks always" .....Mrs. Thomas H. Newcomb, Thank Offering Secretary
Memorial Service
Special Music—"The Twenty-third Psalm" .....Mrs. Dean Hutchison
Closing Prayer .....Rev. Charles Brown, Washington, Pa.

WEDNESDAY EVENING — HOME MISSIONS

Worship Service—"The Light of the World"..Mrs. Mamie L. Smith, Camden, Alabama
A Challenging Task.....Rev. Louis J. Mitchell, Tama, Iowa
Has It Been Worth While?.....Supt. Arthur Gathman, Frenchburg, Kentucky
Solos .....Mr. William Peters
Light in Dark Places.....Mr. H. W. McKeldin, Camden, Alabama
Benediction .....Rev. John T. Brownlee

THURSDAY MORNING

Worship Service—"Honor Forever".....Mrs. Harold Smith, Buffalo, New York
Business and Reports of Committees
Roll Call and Election of Officers
"Children are our heritage of the Lord".....Mrs. Charles W. Fulton, Mrs. Joseph M. Heagen, Mrs. John H. Gerstner
Special Music .....Mrs. Paul Jamison
Prayer Around the World

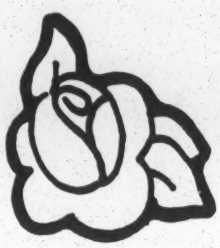
THURSDAY AFTERNOON

Worship Service—"Glory Forever" .....Mrs. H. E. Riefer, 2nd Vice President
Report of Women's Association of North America
Report of Women's Association of the West
Business
Quiet Hour
Recognition of Guests
Planning the Year's Work (Skit) .....Mercer Delegates
Prayer .....Mrs. J. K. Stewart, Convention Secretary
Informal Conferences
Prayer Service in Prayer Room

THURSDAY EVENING

Thank Offering Service .....Mrs. Thomas H. Newcomb, T. O. Secretary
Special Music .....First Presbyterian Church Choir
Closing Address .....Rev. E. B. Fairman, Oxford, Ohio
Consecration Prayer and Benediction .....Rev. William H. Hughes

"When I am in the consciousness of God
My fellowmen are not far off and forgotten,
But close and strangely dear."



Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary,
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

GUIDES TO THE GOAL

FOR

A SOCIETY

THANK OFFERING SECRETARY

SEE that all members of your Society are supplied with Thank Offering Boxes, and encouraged to use them regularly.

KNOW all you can about the Thank Offering in order that you may pass on this information to your members.

PRESENT some up-to-the-minute facts about the Thank Offering on every occasion possible. Material has been prepared for this purpose and may be secured from the Literature Department, 904 Publication Bldg., Ninth Street, Pittsburgh 22, Pa.

ENCOURAGE the giving of large individual gifts for Life Memberships and Directorships and the Memorial Thank Offering Fund. Do not take money from regular missionary funds or regular Thank Offering of the society for these special gifts.

KEEP an accurate roll of Life Members of your society and read it occasionally so the members may know who they are.

CO-OPERATE with your pastor and the other Thank Offering Secretaries of your Church in planning for the annual in-gathering Service in the Sanctuary. Have this service as early in the fall as possible in order that the money sent by your Society Treasurer may reach the Presbyterial Treasurer no later than November 15th.

NOTE — that no separate report blank for the Thank Offering will be sent to the Thank Offering Secretary. A space will be provided on the Annual Statistical blank for a report of the Thank Offering.

BE sure your Society Treasurer sends in all names and addresses of Junior and Senior Life Members and Life Directors as well as the names of the donors. In the case of a Memorial Thank Offering gift she should send the name of the one in whose memory it is given and the name and address of the one to whom the certificate should be sent. If this information is omitted we have no way of knowing who they are or to whom certificates are to be issued. In so far as possible these lists should be typed in order that names may be correct.

OBTAIN additional help or information from your Presbyterial Thank Offering Secretary.

A PRESBYTERIAL

THANK OFFERING SECRETARY

KEEP an accurate roll of the Society Thank Offering Secretaries of your Presbyterial, their names and addresses.

BE sure new secretaries know what their duties are. Send material to them whenever necessary.

HAVE Thank Offering material at Presbyterial meetings for distribution. Speak at Presbyterial whenever possible concerning the Thank Offering.

BE ready to assist in any way to give information; by speaking in the congregations of your Presbyterial, or by consulting or holding conferences with your secretaries. Close contact with these secretaries is important.

NOTE — that no separate report blank will be sent to Presbyterial Thank Offering Secretaries, but a

(*Continued on Page* 627)

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

A new leaflet has been prepared for the treasurers of congregational and presbyterial missionary societies. Because of the change of the Church year to conform to the calendar year, several "due dates" for treasurers have been changed.

Congregational Society Treasurers, please note:

(1) The WGMS fee should be paid before December 31 of current year, and is based on society membership reported for the previous year.

(2) See that the money to be credited to the society for a given year is sent to the Presbyterial Treasurer by January 10. Make all checks payable to your Presbyterial Treasurer.

(3) The Thank-Offering account of the WGMS closes December 1, and therefore, all Society Thank-Offering money should be in the hands of the Presbyterial Treasurer by November 15.

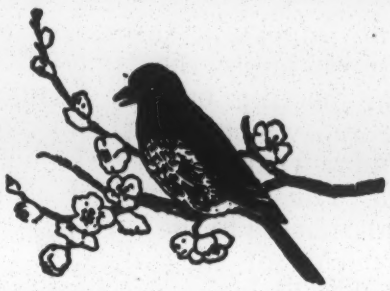
Presbyterial Treasurers, please note:

(1) The Presbyterial Treasurer's books shall close January 10 and shall be audited annually by a certified accountant.

(2) See that the final remittances reach the WGMS Treasurer by January 20.

(3) The Thank-Offering account of the WGMS Treasurer closes December 1, and money for this purpose should be in her hands by that time.

(4) If you should receive Thank-



Offering money from tardy societies after December 1, carry it on your records until after your books are audited at the end of the church year, and then you may send it in to the WGMS Treasurer to apply on the current year's Thank-Offering. Unless it is handled in this manner, your records will not agree with those of the WGMS Treasurer.

Why not send for this new leaflet, *Guides to the Goal for a Society Treasurer*, that you may have all of the instructions at hand for reference. The Literature Department of the WGMS, 209 Ninth St., Pittsburgh 22, Pa., will send you a copy upon request.

Mrs. Walter C. Brethauer,
Women's Secretary

TIME OF PRESBYTERIAL MEETINGS

Question: Should presbyterials change their spring meetings to January or February on account of the change in the church year?

Answer: Not necessarily so. Although neither coincides with the beginning of the church year, spring and fall in most places are still the ideal seasons for presbyterial meetings from the standpoint of weather and attendance.

REMEMBER—that the Presbyterial is the channel through which the funds pass from Congregational Society Treasurers to the WGMS Treasurer. The only fund from which money can be voted out at Presbyterial level is the Presbyterial Contingent Fund. All other money received from Society Treasurers must go through the Presbyterial Treasurer intact to the WGMS Treasurer.—Mrs. H. Ray Shear, Treasurer, WGMS

The important thing to change is not necessarily the time of presbyterial meeting but the terms of the officers, which must end with the calendar year or very shortly afterward. The annual report of presbyterial officers to the WGMS will cover the period of the calendar year, although a little extra time beyond the end of the calendar year will be allowed for the preparation of these reports. Annual reports from presbyterial secretaries must reach the proper WGMS secretaries not later than January 20. Presbyterial treasurers must close their books on January 10 and send final remittances to reach the WGMS treasurer not later than January 20. In particular the term of a presbyterial treasurer should not end before January 10, the date on which she closes her books.

Thus the proper time for the election of officers would be the nearest presbyterial meeting preceding January, the time at which they take office. If a presbyterial chooses to continue to hold a spring and fall meeting, then the election of officers should take place at the fall meeting with the provision that they will not begin to serve until January. However, it will be necessary for the retiring officers to make their annual reports to the presbyterial at its spring meeting after the completion of their work in January.

If a presbyterial holds only one meeting a year, both the annual reports of retiring officers and the election of new officers will of necessity be included in the same meeting. However, care should be taken in this transition year to elect officers not only for the remainder of 1951, but also to begin a new year in January of 1952.

In case a presbyterial prefers to hold a meeting in January or February, that is also in order. But it is not essential for the officers to enter upon their duties at the time of a presbyterial meeting. In other words, a presbyterial meeting may be held at any time of year provided that the terms of the officers correspond as nearly as possible to the calendar year.

Edith L. McBane,
Recording Secretary

A BRIEF HISTORY OF WASHINGTON & JEFFERSON COLLEGE

(*Continued from Page* 586)

guidance of the Rev. James D. Moffat, who was elected president in 1881 that W. & J. developed into the institution familiar to the majority of its alumni today. During the administration of the Rev. Dr. Ralph Cooper Hutchison from 1931-45, new buildings were erected and the size of the campus was tripled. The expansion program continues today under the guidance of Dr. Boyd Crumrine Patterson, the ninth president.

W. & J., traditionally a college of liberal arts and science for men, also offers students the opportunity to participate in the Reserved Officers Training Corps Program. A unit of the R.O.T.C. (Transportation Corps) was established in 1948.

From the date of its charter W. & J. has been an independent, private college endeavoring to preserve and further the Christian ideals asserted by its founders. The objective today as then is to help its students in many ways, but above all intellectually, to meet their full obligations as citizens of this country and of the world.

"Thou knowest the Sun by its glory;
Thou knowest the Rose by its breath;
Thou knowest the Fire by its glowing;
Thou knowest Christ's love by His death."

Young Women . . Girls' Circles

MISS IDA B. LITTLE, Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Cole, Bible Women's Worker, Khartoum North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

WE WILL PASS!

Years ago a railroad executive dreamed of building a road across Great Salt Lake. Such a construction, called a cut-off, would reduce the mileage considerably to the west and southwest. It was generally conceded that such a project was impossible, but this executive had faith it could be done. He was able to secure the services of an engineer who dared to venture on the bold task.

One day a beginning was made—but what was the consternation of the engineer and his crew on reaching the spot the following morning to see nothing but the placid lake surface. Where was the construction? It had been swallowed by a sink-hole or perhaps several of them. But the executive was not daunted. A motto hung in his office—"*We will pass!*" He had the faith to push on. His engineer was a kindred spirit, so the effort was renewed. In time the sink-holes were overcome, the railroad completed and it began to serve the public. Since then thousands have crossed on it. Great continental trains have used it. All this was possible because two men cooperated in attacking the impossible.

Victory comes to those who have the faith to push on.

Life has many hurdles which block progress unless there is enough faith to enable one to be an overcomer. We might say that there are sink-holes that check or block any move forward. Some of these obstacles are criticism, coldness, indifference, laziness, insincerity and irresponsibility. These unworthy attitudes have much to do with weakening Christian service, but if an effort is made, it is possible to be overcomers.

Did it ever occur to you that an organization such as the missionary society is affected by so-called sink-holes as mentioned above. These may destroy its usefulness unless there happens to be a courageous person in the membership who does not know defeat. If there is a belief that the cause is not only worthy but mandatory since its message is the Christian message, its purpose is to advance the kingdom. Its motto might well be—"We will pass!" We will seek the faith to push on! It is disheartening to look over a list of missionary groups and to note indications that weakness or complete failure is apparent. These have come to sink-holes, so—"just give up"! Why not? Some brave soul—we hope—will not say die! If men and women are venturesome in material things, why should not Christians work valiantly even in difficult situations.

"As we push on from day to day, we do not know how to overcome the obstacles which lie in our path. We need the faith to say, "We will pass!" God will give us that faith if we ask him."

NEW LIFE ORGANIZED FOR WORK

Allegheny Presbyterial: Evans City Girls' Mission Circle—12 members.

Arkansas Valley Presbyterial: Hopewell Y. W.—10 members.

Butler Presbyterial: Harmony Mary Davis Circle—13 members.

Caledonia Presbyterial: (1) Ellwood Girls' Mission Circle—9 members; (2) South Park Girls' Mission Circle—7 members; (3) South Park Circle—8 members.

Chicago Presbyterial: Wheatland Teen Age Society—6 members.

Cleveland Presbyterial: (1) North Hill Akron Y. W.—6 members; (2) Lisbon Jane Smith—14 members.

Colorado Presbyterial: Canon City Builders and Pioneer Group—14 members.

Mercer Presbyterial: New Wilmington Tanes Circle—12 members.

Monongahela Presbyterial: (1) Carnegie Girls' Circle—10 members; (2) Homewood Mission Bells—7 members; (3) Knoxville Kate Miller—8 members.

New York Presbyterial: Westminster Teen Age Mission Circle—13 members.

Oklahoma Presbyterial: (1) Oklahoma City Creston Hills Girls' Circle—10 members; (2) Tulsa First Girls' Mission Circle—35 members.

Philadelphia Presbyterial: (1) Sherwood Junior Hi Circle—6 members; (2) Wallace Memorial Hazel McGeary—6 members.

San Francisco Presbyterial: Oakland Women's Auxiliary—18 members.

Steubenville Presbyterial: First Steubenville The Helen Martin Society—23 members.

Xenia Presbyterial: Reynoldsburg Hetty Graham Evans—12 members.

Some of these new societies gave interesting items about their new organizations. We are sorry not to include these good words, but space is at a premium. Such information should be forwarded as soon as the organization has been formed. Do not delay.

THE MEASURE OF A MAN

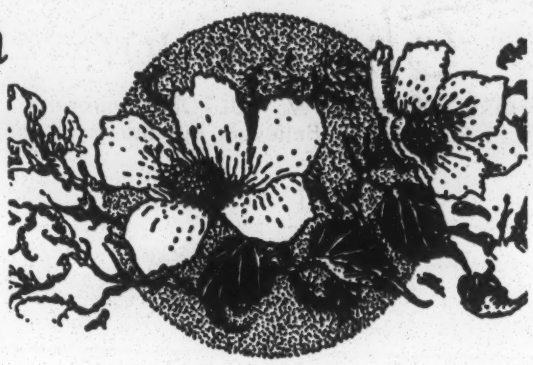
Not—"How did he die?" but—"How did he live?"
Not—"What did he gain?" but—"What did he give?"
Not—"What was his station?" but—"Had he a heart?"
And—"How did he plan his God-given part?"
These are units to measure the worth
Of a man as a man regardless of birth.

Anonymous

Because of the change in the church year from April-March to the calendar year, January-December—payments to the treasurer need to be adjusted to fit in to the new plan. This will be something for your executive committee to consider. Better to pay your obligations too early rather than too late. In this new year, Young Women's Special, funds to the support of the regular work, the Thank Offering—every fund to be counted in the next report must be gathered and paid out during 1951.

Girls' Circle Program

By MRS. HERMAN W. KING,
34 Gallatin Ave., Buffalo, N. Y.



ISLANDS OF THE SEA

Dr. Paul Harrison says, "A missionary goes to plant a miraculous seed in men's hearts." As we circle the globe in our survey of the fruits of this seed, we come this month to the Pacific Islands. We wish that we might visit them in reality, for many are places of exotic beauty.

The magazine articles give us an over-all view of the Christian harvest in this part of the world, and how grateful we are for those of yesterday who had the vision to plant! There is a story from the Philippines of a young man and his grandmother who said to him, "Manuel, don't plant any coconuts. I am old and will soon have no need for them." So he obeyed. Years later the grandmother died and the relatives gathered after the funeral for the customary meal. There were, of course, no coconuts, and Manuel told how he had never planted any seed, "Grandmother forbade. She was not thinking about me."

May ours be the spirit of a Methodist woman who did believe in planting seed, and that at great cost to herself. She was advised that she had only a few weeks to live, and members of the Bible class she taught knew she would like to see her son once more before her death. So they raised the money to bring him back by plane from the mission field in Brazil where he was at work. When she heard of their plans, tears of gratitude came to her eyes, but she said, "There is something else I would rather that you do with the money if you don't mind. My son has written that if he only had a jeep he could carry the gospel to so many more people who have not heard the message. I wish that you would use the money to get him a jeep." She died without seeing her son, for her wishes were carried out. Who can estimate the harvest of her sacrificial sowing?

GAMES TO PLAY

A Circle sponsor reports that her girls like to play Bible Baseball, dividing the group into teams, and having the players progress around the bases as questions are answered. Another suggestion is Bible Characters: the girl who is "it" announces that she is a man or woman of the Bible and then answers "yes" or "no" to questions which would reveal her identity; the girl who guesses the answer is the new "it."

GIFTS TO GIVE

If time hangs heavy on your hands during vacation, why not plan an extra meeting and have a sewing bee on someone's porch or shady lawn? Here are two suggestions for projects which will produce some very welcome Christmas gifts for children here or abroad:

(1) Collect scraps of bright cotton material and make bags (about 8½ x 11) with drawstring at top. Fill with toothpaste and brush, soap, wash cloth, comb, small toy, etc. No doubt your women's society would assist in the purchase of these articles if you make many bags.

(2) From cotton scraps make bean bags in rectangles or animal shapes.

PRAYER CYCLE

Use 31st Day.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Where children are, there is the golden age. —*Novalis*

IN LOVING MEMORY

Priscilla Bair

(A gift of fifty dollars has been received from the Junior Missionary Society of the Indiana United Presbyterian Church with the following tribute. The gift has been made a part of the Junior Special Fund, a fund which reaches out in its helpfulness to children in many parts of the world.)

We, the members of the Junior Missionary Society of the Indiana United Presbyterian Church, wish to present this money to be used as a memorial to Priscilla Bair who was a member of our group. Although she was only seven years old at the time of her death, February 4, 1951, Priscilla had been an outstanding person in her interest and participation in all the Junior activities.

Since Priscilla was just a little girl when God took her, perhaps this money could be used to help some small child or children to have a happier life.

Priscilla, the daughter of Mr. and Mrs. Paul Bair, was born in Indiana, Pa., October 23, 1943. From the age of three she was a member of the Junior Missionary Society and was always eager to know about children helped by missionaries. We are sure a fitting place can be found for this gift that will make the memory of Priscilla dear to us all.

Members of the
Junior Missionary Society,
Indiana, Pa.

With a childlike heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee—
Loving Him who first loved me.

Jane E. Leeson

Robert Moses Arnold

He was made a Junior Life Member by his grandmother, Mrs. Ralph H. Arnold, treasurer of the Women's Missionary Magazine.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

ACTIVITIES TAKE GROUPS FROM CAMPUS

The Ezel High School mixed chorus presented a program of sacred music over radio station WMTC at Van Cleve, Kentucky on April 23rd. Station WMTC, the most powerful radio voice in Eastern Kentucky is sponsored by the Kentucky Mountain Holiness Mission just about thirty miles from Ezel in the mountains of Eastern Kentucky. The chorus, under the direction of Miss Mary Lou Fillier has made several appearances in chapel since their first program of Holiday Harmonies in December.

A double quartette from the chorus represented the school in the state regional chorus which sang at Pikeville Junior College, Pikeville, Ky., on April 3rd.

SENIORS VISIT TEACHERS COLLEGE

The Senior Class attended "High School Day" at Morehead State College on April 5th. Morehead is the nearest of Kentucky's State Teachers Colleges. A former student from Ezel and now the towering center of the "Eagles" basketball team was our guide over the beautiful campus.

The Ezel 4H Club brought home several prizes from the District 4H Rally recently held in West Liberty. One Freshman 4H member was judged winner in the style show where she modeled the dress she had made in her project. Now Mary Jane Vest, the winner, goes to the State Day at the University. Others of our girls brought home blue and red ribbons for dress and canning exhibits.

FACULTY AT CONVENTION

Nine of Ezel's faculty represented the group at the state convention of the Kentucky Education Association in Louisville, Kentucky, April 11-13. The group reported a very profitable trip because of the outstanding speakers heard in the general sessions and the specific help received in the group conference with other teachers and educational leaders.

Another group of five attended the meeting of the Kentucky section of the Council of Southern Mountain Workers held at Pine Mountain Settlement School near Harlan, Kentucky on April 21. Twelve other mountain mission schools or community centers were represented at this conference, the theme of which was "An Adequate Recreational Program for Our Communities."

COMMENCEMENT PLANS

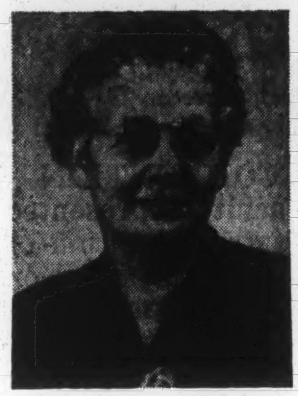
Most of our activities, however, have been right here at home. The Seniors did a commendable job of portraying a "typical American family" in their class play "American Passport." It would be hard to say which was the best: the Senior production or the Junior's portrayal of "Young Lincoln," which they presented earlier in the year. Miss Ruth Streblow and Miss Doris Gieser directed both plays.

Now everything is hastening toward Commencement, which is scheduled for May 25th for Ezel's Seniors. Dr. Donald Irwin of our Wallace Memorial Church in Washington, D. C. is to be our commencement speaker.

William A. Heagen

Word has just come of sudden death on May 5 of Mr. John Besco, teacher in Frenchburg mission, elder in Frenchburg church. (See article, p. 498, April Magazine)

OUR SCHOOL LUNCH ROOM



Mrs. Arthur Gathman

For some years our school has tried at various times to operate a school - lunch program for the entire school. With each attempt a little further progress was made until now it is fairly well established. Lack of equipment and facilities were quite a drawback from the first, but the biggest problem was a suitable place large enough to accommodate our growing enrollment. Last fall this last problem was overcome by turning half of the dormitory basement into a dining hall for the lunch room. Tables and chairs to seat one hundred persons were purchased with lunch-room funds from the year before. By dispensing with the regular noon meal of the boarding family and having the teachers and boarding students eat at the lunch room the school lunch can be prepared in the dormitory kitchen. An additional stove was purchased to facilitate the cooking as more stove space was needed for the larger amounts of food being prepared. It is a gas stove and a great boon to be able to fall back on it when the electricity goes off as some times happens. We serve between 260 and 275 each noon.

The price of the lunch is 20¢ if paying for one meal at a time, but tickets may be purchased by the week for 85¢ or six tickets for $1.00. Families with three or more children in school may purchase tickets by the week at 75¢.

The government gives schools participating in the National School Lunch Program foods such as canned goods, cheese and butter, peanut butter, honey, picnic hams, turkeys (frozen), dried whole eggs, dry nonfat milk solids as well as financial help. Recently we have also received fresh apples and potatoes.

Boys and girls who are not able to pay anything for their lunch receive free meals and many of the older ones work for their lunch by helping with the serving and dish washing, etc.

The menus are frequently varied and are planned to furnish a wholesome well-balanced and tasty meal. The children are encouraged to eat all the food served to them. As younger children are very reluctant to try foods new to them we have a Clean Plate Club and those who qualify are rewarded with a party at stated intervals. During the interval their names are checked when they have a clean plate to show. One day a little girl showed a clean plate but as her actions were suspicious she was questioned about her bread which was found to be wrapped up in her scarf. It was whole-wheat bread.

(*Mrs. Arthur*) *Ruth Gathman*
Lunch Room Manager

WESTLAND, PA.

We have had one meeting of our Missionary Society and have invited the members of the younger Society, which has not been meeting for some time, to join this group. As to the Junior Society, Miss Cowden wants to have a young people's group on Sunday evenings, so when she starts that, we will have a Junior Society on the same evening, but meet earlier. At the present time we have a simple service on Sunday evening and invite any who wish to come. I like to keep the Bible Club as it is because some Catholic and colored children come.

We had our congregational meeting last Wednesday evening, preceded by a supper. We had a good attendance. The business meeting went well. We presented the matter of building a house for the missionary and asked for cooperation. Dr. Condron is in favor of the house; we expect to see him again in a day or two for we are anxious to build as soon as possible.

Dorothy E. Partington

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

Latest word from our missionaries tells of busy days. Examinations and preparation for special programs for the closing of school keep every minute filled. Commencement at Camden Academy and at Miller's Ferry will be May 28th.

Your secretary of Negro work plans to be in Alabama for these events. This will be her first official visit since she was named to this office. There will be much of interest to see and to report to you who make this work possible.

We will meet a new teacher of Bible at Camden as Miss Mary Conley resigned in January. Both teachers and students were sorry to lose Miss Conley who had done a fine piece of work. However Miss Cotten has also found a large place in their hearts. Miss Cotten was trained in Presbyterian mission schools, receiving her degree from Johnson C. Smith University. For six years she has worked under the Presbyterian Board of National Missions in Georgia in Parish work. This included religious surveys, Bible teaching, organizing missionary societies and youth groups, and helping in vacation Bible schools. Evidently these experiences helped to develop skills needed in her work at Camden.

Miss Cotten asks for our prayers that she may lead others to God. Please add her name—Miss T. C. Cotten—to your *Prayer Cycle* on the 23rd day.

Another new resident of Alabama is a baby boy who arrived recently in the home of Superintendent and Mrs. K. P. Thomas of Annemanie. Attendants at the WGMS Convention in Oxford will remember Mrs. Thomas as the delegate from Tennessee Presbyterial.

Mrs. Patsy Kennedy, boys' matron at Knoxville College, has been quite ill and is hospitalized. Her friends will be glad to know that she is showing definite improvement.

THANK OFFERING

(*Continued from Page* 618)

space will be provided on the Annual Statistical blank for a report of the Thank Offering.

REMEMBER the Treasurer of your Presbyterial sends the Thank Offering money to the W. G. M. S. Treasurer, along with the names and addresses of the Junior and Senior Life Members and Life Directors as well as the names of the donors. In the case of a Memorial Thank Offering gift she should send the name of the one in whose memory it is given and the name and address of the one to whom the certificate should be sent. In order to avoid mistakes in names and addresses these lists should be typed if possible.

THE MONEY must reach the office of the W. G. M. S. Treasurer no later than December 1st.

KEEP in mind that the THANK OFFERING is a gift of gratitude and love and should be over and above our regular giving for the year.

SENIOR LIFE MEMBER (1950 T.O.) $25.00

1145. Mrs John G. Mitchell, Cadiz, Ohio. By Mrs. Ray D. Markley.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

NEW CHURCH AT WARM SPRINGS

The Warm Springs Mission is rejoicing over the new sanctuary and Sabbath School unit which is replacing the inadequate one-room church building. The new church will provide a much-needed atmosphere for true worship, an ample space for a more complete Christian educational program for the increased number of Indian boys and girls from the Indian Government Boarding School and will also take care of the gradually increasing white population of the Warm Springs community.

This new project has aroused great interest among the Warm Springs people. Already the women have organized for the purpose of helping substantially in providing necessary equipment for the church and the Indian men also have expressed their desire to help.

OUR INDIAN WORKERS ACTIVE IN REGIONAL ORGANIZATIONS

The Protestant Indian Council of Oklahoma which was organized in December 1950 marks a distinct advance in the cooperative approach to the Christian missionary movement in the state of Oklahoma where one-third of all Indians in U.S.A. reside. The purpose of this organization is to promote comity among the Protestant churches of Oklahoma, to further Christian leadership training for the Indian people of Oklahoma, and to strengthen the evangelistic programs and worship services of the Protestant Churches.

The Reverend Mr. H. W. Gordon, our missionary at Stilwell, Oklahoma, has been appointed a member of the Church Program and Worship Committee of this new organization, the purpose of which augurs well for the future.

The Plains Regional Conference of National Fellowship of Indian Workers will be held at Yankton College, Yankton, S. D., May 29 - June 1, 1951. The Reverend Mr. Louis Mitchell, our native missionary at Tama, Iowa, is the vice president of the Plains Regional Conference.

The Oklahoma Regional Conference will be held at Oklahoma Agricultural and Mechanical College, Okmulgee, Oklahoma, June 19-21, 1951. Miss Pearl Bear, our Religious Educational Director of Wheelock Academy at Millerton, Oklahoma, is the Secretary-Treasurer of the Oklahoma Regional Conference and will also serve as Registrar of the Conference.

THE BLIND MAN AND HIS LITTLE GUIDE

From the Winter issue of the National Fellowship of Indian Workers comes this thrilling story received from a missionary in the Southwest.

A couple of weeks ago we had the joy of winning an old blind man for the Lord. His granddaughter, about seven years old, leads him around by holding one end of a cane and he takes the other end. All he has to do is just to follow the stick. When he wants to go to the store he saddles his horse and puts her on in front and she is eyes for him. They really are a fine team.

We were called to his home to minister to a sick child and before we left I asked him to let me tell him a story about a blind man who lived when Jesus was here on earth. He consented very readily, so I told him the story about blind Bartimeus,

(*Continued on Page* 637)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Shilluk Lambs

SHILLUK LAMBS

They come in two colors in the South Sudan and the one helps the other. But really both of them are quite helpless. The little new-born lamb is so uncertain on its legs that the black shepherd picks him up gently and carries him over his shoulders, around his neck. The little white lamb is so small that he is no burden even to a youngster and so weak that his own four legs couldn't take him home to the safety of the barn. There are many dangers during the long night; the white lamb would be sure to fall prey before dawn to the hyenas that are ever looking for these weak ones.

But who cares for the black lamb? He is also helpless without a shepherd. His night is dark, and the prowling one is sure to find him; he has no strength to find the Refuge alone. There are many black lambs in the South Sudan. Won't you be an under-shepherd and take one of the black ones onto your shoulders in prayer and carry the little one around your neck for Him. The great Shepherd said with a radiant smile, "My burden is light."

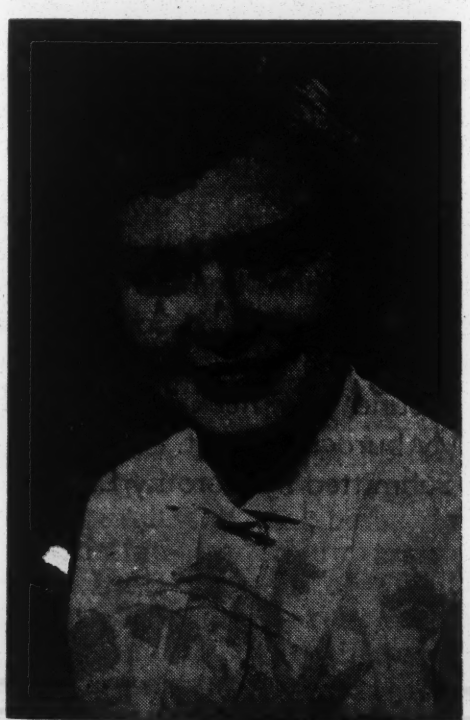
Submitted by Dorothy L. Rankin

Mildred M. Cooke, R.N. (S.T.)

Martha A. Maxwell, R.N. (R.)

The Women's Board announces with pleasure the appointment of these fine young women for Foreign Mission service, and commends them to you for your interest and prayers, as they go forth as our representatives to witness for Him.

Miss Mildred M. Cooke, R.N., of Ottawa, Ontario, Canada, goes to Assiut Hospital, Assiut, Egypt. Miss Cooke graduated from Ottawa Civic Hospital. While she taught in a Girls' School in Assiut for eight years, she helped in our hospital and endeared herself to our Mission hospital staff. Miss Cooke served two years in the Presbyterian Hospital at Changteh, Hunan, China, but when that door closed she volunteered to go to Assiut Hospital.



Martha E. Sisley (S.T.)

Miss Martha A. Maxwell, R.N., a daughter of Dr. and Mrs. Joseph S. Maxwell, was born in Nasir, A. E. Sudan, and spent her childhood in Ethiopia. Miss Maxwell attended Wheaton College and received her B.S. degree at Sterling College, then prepared for her nursing service at the Swedish Covenant Hospital, Chicago. Miss Maxwell looks forward eagerly to her return to Ethiopia as a missionary nurse.

Miss Martha E. Sisley, daughter of Prof. and Mrs. J. R. Sisley of the Parnassus U. P. Church, New Kensington, Pa., graduated from Grove City College, Grove City, Pa., and has taught for a year in Forest Hills Junior High School, Pittsburgh. Miss Sisley is appointed to Pressly Memorial Institute, Assiut, Egypt, as a teacher of English.

Mary Patricia Trimble (S.T.)

Miss M. Patricia Trimble of the Wallace Memorial U. P. Church, Washington, D. C., received her degree in Home Economics from Ohio Wesleyan University, Delaware, Ohio, and has taken a graduate course in Iowa State College, Ames, Iowa, in "Foods and Nutrition" this year. Miss Trimble has also had Personal Evangelism courses in Washington Bible Institute. She has had experience in dietetic and research work in Washington, and is appointed to Pressly Memorial Institute, Assiut, Egypt, where her talents and experience are greatly needed.

Miss Josephine L. White of Greensboro, Vermont, received her B.S. degree from Sterling College, Kansas. She has taken her course in medical technology in Mary Hitchcock Memorial Hospital in Hanover, New Hampshire. Her family church is East Craftsbury, Vermont. Miss White expects her M.T. (ASCP) to be registered in October 1951. This summer she plans to take a special course as an X-ray operator preparatory for work in our hospitals in Pakistan.

S.T.—Short Term
R.—Regular or Career

Ruth E. Wilson (R.)

Miss Ruth E. Wilson of the First U.P. Church, Columbus, Ohio, received her A.B. degree from Wheaton College, Wheaton, Illinois, and took special courses in Ohio State University and in Christian Writers' Institute Correspondence School, Chicago. She has been the Director of Christian Education in First Church, Columbus. Miss Wilson is appointed to evangelistic work in the North Sudan.

Josephine L. White (R.)

Marjorie J. Dye (R.)

Miss Marjorie J. Dye of the Pasadena, California U. P. Church, who was a 1950 short-term appointee as secretary in the Mission office in Cairo, Egypt, has proved to herself, the Egypt Mission and the Boards at home that she is able to serve as a regular missionary. The Women's Board gladly changed her status and will provide for her language study prepartory to her service in the Literature work. Miss Dye will become a regular missionary in September.

Mrs. Don Armstrong (S.T.)

Mrs. Don Armstrong of Westminster U. P. Church, Des Moines, Iowa was appointed as a short-termer to Fowler Children's Home, Cairo, Egypt in April 1947 and served very acceptably there. In February 1950, her mother passed away suddenly and Mrs. Armstrong returned to America. The Women's Board is happy to re-appoint her as the housekeeper and dietition for Tanta Hospital, Tanta, Egypt.

EMMANUEL HOME, CAIRO

My relations multiply with and for the school for Christian blind girls. One of our Zagazig graduates, blind herself, teaches there since 1946. There are only 25 girls, but it is also the only home some of them have. Thanks to C.M.S. (Church Missionary Society) they now occupy two apartments in the building where we had our first two years of language study—a good building and location being improved. Pray that enough friends may come with financial and other help to make this Christian home all it should be, that these lives may be built strong and radiant in the Lord and that their school home may be a telling witness in this land.

Ten Bible Women have faithfully given witness in their own homes and in the homes of their reported 1783 regular pupils and all the many hearers. Of these, 37 learned through the Laubach method, growing in ability to read and live the Word of Life. Six of the Bible Women attended the biennial conference for teachers in homes and in schools. Miss Lydia's work among girls has been growing steadily. Now she is in no small way responsible for some ten

groups in different places, leading girls to a close walk with their Lord Jesus and to feel their responsibility for others. Together they plan how to present the message. Miss Lydia's presence and messages at the two summer conferences in Tanta for teachers and for girls were real blessings. Miss Evon, who was with me in the opening of Emmanuel Home and for work among girls had to discontinue here for health reasons. We have enthusiastic word about her work with the Swiss Mission Hospital in Aswan. We who teach, and each of the many who are newly Christ's, need your continued prayer.

Margaret A. Work

MUSIC IN THE AIR!

The air is quiet except for the tooting of the bugle and the trumpets coming from the Blind School compound. Down in the garage there was an old trumpet dating back to when I don't know. It has lost its shine and there are a few dents where they aren't supposed to be, but that does not make any difference to the blind. As I know how to play a trumpet, I have been teaching some of the blind boys. The first one was very adept at catching on, but he, of course, could not see me and how I was doing it, so he had to put his fingers on my mouth and feel. He soon knew what to do with his lips to make the trumpet make music instead of just air.

Rev. Carl Kissling gave the blind school a bugle from the Gidada Award money, and that is what I have been hearing this afternoon, the efforts of one trying to make a bugle call. Then Keis Gidada has a trumpet and he loaned it to the school, so we are really having a group of would-be music-makers these days. The first tune learned on the trumpet by Tayee, the first student to learn, was "Majestic Sweetness," for so many of their hymns have that tune. If we didn't know that tune before, we certainly do now, for almost any hour of the day you can expect to hear it, and we do. Music for them and teaching them the little I know has given me a great deal of satisfaction.

I hope that some time other instruments may be available for them to learn. I believe it is another way for souls to be won for the Lord. One boy's attitude and outlook seems to have changed for the better since he has learned a little music. Miss Hazel McGeary will no doubt tell you about all that. More and more I realize that the Lord can use the simplest thing to awaken interest in Him.

Mary Nell Harper,
Sayo, Ethiopia

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss Mary T. Anderson, R.N., 1948—Assiut
Miss Elizabeth A. Baumgartner, 1949—Tanta
Miss Marjorie J. Dye, 1950—Cairo
Miss Lois R. Ellifritz, 1950—Cairo
Miss Lois M. Finney, 1948—Cairo
Miss Margaret Gettemy, 1949—Tanta
Miss Faith E. Hamilton, 1948—Cairo
Miss Louisa G. Hines, R.N., 1949—Tanta
Miss Elizabeth Hopkins, 1949—Cairo
Miss Rosella M. Hutchison, M.N., 1951—Tanta
Miss Marian L. Jamieson, 1948—Assiut
Miss Helen V. Kirkness, R.N., 1947—Tanta
Miss Mattie Mae Klingaman, 1949—Cairo
Miss Mary L. Markley, 1948—Cairo
Miss Shirley A. Moss, 1948—Tanta
Miss Joan Murdock, R.N., 1949—Assiut
Mrs. May L. Podbreger, R.N., 1949—Tanta
Miss Ruth N. Purdy, 1949—Assiut
Miss Mary E. Reed, 1948—Assiut
Miss Norma Lee Squires, 1948—Cairo
Miss Edith M. Vorhis, 1949—Cairo
Miss Marjorie M. Walker, 1950—Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950—Khartoum North
Miss Beverly J. Day, 1950—Atbara
Miss Marian C. Davidson, R.N., 1950—Khartoum North

UNDER APPOINTMENT

Mrs. Don Armstrong, 1951—1684 Northwest Drive, Des Moines 10, Iowa
Miss Mildred M. Cooke, R.N., 1951—27 Monk St., Ottowa, Canada
Miss Martha E. Sisley, 1951—463 Keystone Dr. New Kensington, Pa.
Miss M. Patricia Trimble, 1951—1443 Holly St., N.W., Washington 12, D.C.

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

MORE FILMS

In addition to the films mentioned in the last two issues of *The Women's Missionary Magazine* we are glad to present the following which are also available from the Audio-Visual Department, 209 Ninth St., Pittsburgh 2, Pa. The cost is $1.00 each, if picked up and $2.00 if mailed.

1—*The Vicious Circle*—2-reel, 16-mm. sound, in Technicolor.

This is the story of an advertising artist's experience with the use of the product he depicted—alcohol. A vivid picture of the tremendous influence that advertising is having over American lives. This is well adapted for adults and older teen-agers.

2—*Liquid Lore*—2-reel, 16mm. sound, in Technicolor.

This shows beautiful pictures of lakes, streams, flowers, woodlands, and the tremendous value water plays in their existence as well as in the maintenance of all Life. In contrast, the effects of alcohol and water on many foods and materials prove the danger of alcohol in the body, yet its usefulness in the manufacture of many essential products. Junior High to Adult level.

3—*Skid Row*—2-reel, 16mm. sound.

This picture is definitely *not for children!* Please remember this. This is not a film in the ordinary sense of the word for these are documented pictures of *actual* conditions on Madison Street, (Skid Row) in Chicago. The scenes are realistic and grim beyond anything most of us have ever seen, yet we should have some idea of what goes on in such districts of our great cities. One outstanding high school principal in our country made the statement, after showing this film to his school, that every high school student in the whole country should see this picture. He also made the confession that seeing this picture had completely changed his views of the whole liquor problem. Whereas he had favored moderation and had voted for repeal he is now 100% in favor of total abstinence and prohibition. But, we repeat, please be careful where and under what circumstances you show this film.

MATTER OF CRIME

Judge William M. Gemmill, presiding justice of the Chicago Municipal Court, who has tried 50,000 human derelicts, says: "Booze is the mother of crime. It gives life and sustenance to slums, dives, brothels, gambling dens, and 'pay-off' joints. It nerves to his deed the homicide, the stick-up man, the burglar, the thief, and the thug. It fires the brain of the prostitute and the panderer. It feeds and inflames the passions of the weak-minded and the degenerate. I have tried an army of 50,000 human derelicts, most of whom were booze-soaked. With faces red and bloated, with eyes dull and languid, with bodies weak and wasted, with clothing foul and ragged, this vast army is forever marching with unsteady step to the graves of the drunkard and the pauper or to the prison and workhouse."—*Union Signal.*

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

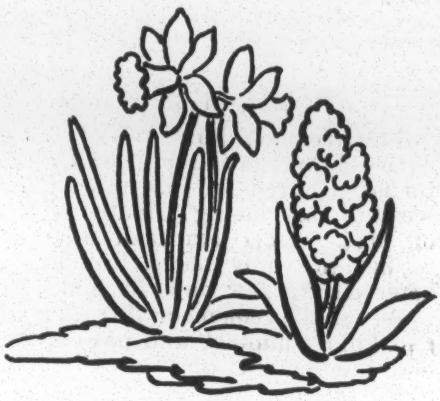
HOME MISSION BOOKS

Mission to America (Adult Home Mission Study Book) by Truman B. Douglass. 166 pp. Cloth $2.00; Paper $1.25. The name is not merely a "catch title." It really means what it says and Dr. Douglass points out clearly and forcefully why America today is mission territory. He brings a new emphasis to the power and program of the Protestant Church and presents concretely some answers to the problem of "Churches for Our Country's Needs."

Guide by Mabel M. Sheibley, Paper 50¢. Study outlines and program suggestions based on the joint use of *Mission to America* and *Now!*

Now! (Youth Study Book) edited by Mary M. Brace and Lucy M. Eldridge. 128 pp., plus 8-page picture insert. Paper 35¢. An exciting new venture in home missionary journalism presenting an entirely different approach to the 1951 theme. It is a Home Missions Readers' Digest and you will find it readable, quotable and adaptable for all ages. While the above-mentioned Sheibley *Guide* is based on both books, there is a self-contained guide in *Now!* These two books form a perfect "reading-study duet." Many are buying both for that reason and many are buying *Now!* just as a good extra book because it is attractive, short, snappy, to the point—and different!

So Sure of Life by Violet Wood. 192 pp. Cloth $2.50; Paper $1.25. It was on last year's Reading Course so credit cannot of course be given on this year's list. But if you missed it last year, be sure to get it this year for a review, or because it is an excellent reading book; a gripping biography of a mission doctor in the Smoky Mountains of Tennessee.



JUNIOR BOOKS

Hungry Hollow (grades 4, 5, 6) by Anna Rose Wright. 128 pp. Cloth $2.00; Paper $1.25. *Guide* by Vesta Towner. 50¢.

Davey in the Sand Hills (grades 1, 2, 3) by Anne M. Halladay. 128 pp. Cloth $2.00; Paper $1.25. *Guide* by Elizabeth Allstrom. 50¢.

Off to Brazil (grades 4, 5, 6) by Nina Millen. 128 pp. Cloth $2.00; Paper $1.25. *Guide* by Phyllis Maramarco. 50¢.

The Children Downstairs (grades 1, 2, 3) 128 pp. Boards $2.00; Paper $1.25. *Guide* by Blanche Hoke. 50¢.

Manuel, a Little Boy of Mexico (kindergarten) by Jeanette P. Brown. 64 pp. 85¢.

The Whole World Singing by Edith Lovell Thomas. 128 pp. Cloth $2.75; Paper $1.50. A book beautifully done, full of all kinds of songs from many lands, many of them annotated with interesting information explaining their origin, and the occasions for singing. Ideal as a gift for children or young people.

FACT BOOKS

Christian World Facts. 25¢. A digest-type Magazine, published annually, containing short, timely articles on missions among different denominations, including a few of our own.

Stewardship Facts. 25¢. Similar to the above Magazine but with the emphasis on Stewardship. Valuable for program planning.

Tributes

Mrs. Mabel Marshall

The Women's Missionary Society and the entire congregation of the United Presbyterian Church of Dayton, Pennsylvania, wish to pay loving tribute to the memory of Mrs. Mabel Marshall who was called to her heavenly home, January 21, 1951, after only a few days of illness.

We shall remember her for her gentle and kindly manner and patient and uncomplaining spirit. She gave freely of her time, talents, and means to the work of the Master and the community.

At the time of her death she was Thank Offering Secretary of the missionary society, president of her Sabbath School class, Cradle Roll Superintendent for the church, treasurer and faithful member of the W.C.T.U., and a member of the American Legion Auxiliary.

To her family we extend our heartfelt sympathy and commend them to the Heavenly Father whom she both loved and served.

The Committee

Mrs. Mary Tobias

The Women's Missionary Society of the United Presbyterian Church of Clifton, Ohio, wishes to pay loving tribute to the memory of Mrs. Mary Bradfute Tobias who was called to her Master on Sabbath morning Dec. 31, 1950.

During years of public school teaching she left a lasting influence on her pupils.

As long as she was physically able she was active in all phases of church work, the missionary society, as a Junior society leader, and as a Sabbath School teacher.

She gave of her talents to community activities. The Bible School work in the Clifton Village School was especially close to her heart for years.

Even though she suffered many years of illness, her interest was maintained in these activities through reading and contact with friends and neighbors who visited her. To them her cheerfulness and active interest was always an inspiration and a challenge.

She was a great lover of flowers and delighted in taking them to the church and to her friends for others to enjoy.

Our sincere sympathy is extended to her daughter Mrs. James Jackson, to her son John Tobias and to her niece Miss Cornelia Bradfute who faithfully cared for her through years of illness.

May they receive comfort from the Master whom she loved and served.

"We rejoice that there is relief for the suffering servants of God, rest for the loved ones, and reward for those who are faithful to the Christ."

Mrs. Casper Arnett
Mrs. John W. Collins

Mrs. Ward Creswell

The Women's Missionary Society of the United Presbyterian Church of Clifton, Ohio, wishes to pay loving tribute to the memory of Mrs. Ward Creswell, a member who was called to be with her Lord, on Feb. 2, 1951.

Her service to her church began in early life as she was trained by her parents, Dr. and Mrs. John W. Bickett, in their Christian home. Her zeal in her Master's service continued through her college days at Muskingum, and as she studied piano and organ in France, preparing to teach music in the Girls' College, Cairo, Egypt, for three years. She was director of music in Westminster College, Salt Lake City, Utah, for three years and in Cedarville College, Ohio, six years. She was organist in several churches before becoming organist in her church in San Antonio, Texas, her home at the time of her death.

She maintained a very active interest in missionary work. We recall her enthusiasm and helpfulness at our summer meetings when she was in our midst. Her pleasing personality, her quiet, devout Christian life was filled with cheerfulness and friendliness. Loving and faithful devotion to her family will long be remembered by them.

During her brief illness, she faced the coming of death as a Christian could. She prayed that she be taken to be with her Master although she felt a sorrow for the dear loved ones left to go on without her.

We extend our heartfelt sympathy to her husband, her three children, her mother and father and two sisters.

"Her memory now has sweeter grown
By thoughts and deeds that she has sown."

Mrs. Casper Arnett
Mrs. John W. Collins

Mrs. Joseph W. Gilmore

The members of the Iva M. Hammill Missionary Society of the Mt. Jackson U. P. Church wish to pay a tribute of love and respect to the memory of Mrs. Joseph W. (Margaret Brennard) Gilmore who was called to her heavenly home March 6, 1951.

Her talent for singing, so unselfishly used for others, was a continual inspiration. She was tireless in her loving service in the home as wife, mother, and daughter, and is greatly missed in the home, the church and community.

We extend our sincere sympathy to her loved ones and commend them to the Master who said, "I will not leave you comfortless."

Committee,
Mrs. Dick Thompson
Mrs. Edward Bradley

Mrs. George T. Beckett

The members of the Women's Missionary Society of the Homewood United Presbyterian Church desire to pay a tribute of love to the memory of Mrs. George T. Beckett who was called to her heavenly home on February 20, 1951.

Mrs. Beckett was a member of the society for many years, and her quiet unassuming manner and loyal devotion will remain an inspiration to all who knew her.

We will miss her presence and friendliness, and wish to express our sympathy to her sorrowing family.

Committee

Mrs. Minnie Cook

Women of the W.M.S. of the United Presbyterian Church of Santa Ana, California, wish to pay loving tribute to the memory of Mrs. Minnie Cook, a long-time member of our church and society. Mrs. Cook was faithful in the responsibilities she assumed. She will be missed from her church pew and from our missionary meetings.

Her consecrated Christian life shone forth in her kindly gracious manner, and while we rejoice in her home-going we are saddened that a friend has been taken from us.

Mrs. Cora R. Torrens
Mrs. Minnie Lindsay
Committee

Mrs. J. Stoner Stotler

The Women's Missionary Society of the Unity U. P. Church wishes to extend our heartfelt sympathy to the family of Mrs. J. Stoner Stotler. We feel deeply our loss and will miss her cheerful and loving personality. She knew and loved her heavenly Father, depended upon her Bible for guidance. She was called to her heavenly home a few days after her 89th birthday.

We commend her loved ones to the care of Him whom she served faithfully.

Committee,
Mrs. W. E. Vance
Mrs. Fred Louis

EGYPT GIRLS' CONFERENCE

(*Continued from Page* 605)

here she realized that in her teaching she had not been giving her best as a Christian. This year she has asked for a Bible class in addition to her regular line of work and is finding joy in teaching as a service to Christ.

Then there was Linda whom Dr. Bailey selected as the "star" for the colored slides which are to be sent to America. For the last three summers she has worked in Tanta Hospital preparing supplies for the operating room. She will finish her secondary education this year and expects to enter nurses' training.

But there are many others of whom we might write and there is not one of whom we would be ashamed. To missionaries whose diet so often is discouragement this group of girls brought forth the hope that God can use a minority of a minority as His instruments in seeking out and feeding the lost sheep in this ancient land.

INDIAN MISSIONS

(*Continued from Page* 628)

emphasizing that it is much more important to have spiritual sight and eternal life than to have only physical sight and spiritual blindness. His face beamed as he listened and when I concluded, he said, "I believe that story and want that spiritual sight. What shall I do now?" It reminded me of Paul's, "Lord, what wilt thou have me to do?" We showed him that becoming a Christian meant making a definite decision for Christ and accepting him as Saviour. This he did without any urging on my part. His daughter, a fine young woman, was also present and had listened to the story. So we said to her, "And what about you?" She replied, "I, too, believe and want to become a Christian with my father."

After prayer we left them happy in the Lord. The little girl still leads him around with the cane but he no longer walks in spiritual darkness.

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones—701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey—8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Miss Ilo Jean Brown	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Anne Howard, Matron	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley	Frenchburg, Ky.
Miss Ruth Lindal	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Mr. Lester McCauley, Grade Principal	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Miss Mae Sprowl	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. Donald Graves	Frenchburg, Ky.
Miss Emma Holke Business Manager	Frenchburg, Ky.
Miss Mary Cochran, R.N., Supervisor	Frenchburg, Ky.
Miss Caroline Laird, R.N.	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Bernie Phelps, Aide	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Miss Mary Louise Fillier	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Ruth Streblow	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.
Mr. Courtney Centers, Maintenance	Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Ala.
Miss Georga Lee Jackson	Annemanie, Ala.
Mrs. Willie Knight	Annemanie, Ala.
Mrs. K. P. Thomas	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Mr. H. W. McKeldin, Assistant	Camden, Ala.
Mrs. Minnie B. Alford	Camden, Ala.
Miss Climmie B. Allen	Camden, Ala.
Mr. William B. Ballard	Camden, Ala.
Mr. Stewart Bennett	Camden, Ala.
Miss Mary L. Conley, Bible	Camden, Ala.
Mrs. Mabel C. Edwards	Camden, Ala.
Mrs. Amanda E. Freeman	Camden, Ala.
Mr. James L. McGadney	Camden, Ala.
Mrs. Mamie L. Smith	Camden, Ala.
Miss Nora F. Smith	Camden, Ala.
Miss L. Randall	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss Mabel L. Thomas	Camden, Ala.
Miss Bertha L. Washington	Camden, Ala.
Miss Lizzie M. Washington	Camden, Ala.
Miss Alice B. Whitaker	Camden, Ala.
Mrs. B. D. Bridges	Camden, Ala.
Mrs. S. W. Rivers	Camden, Ala.
Mrs. Willie Simmons	Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible	Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N.C.
Miss Gertrude Allen, R.N.	Henderson, N.C.

(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible	Henderson, N.C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy	Knoxville, Tenn.
Miss Eleanor Miller	Knoxville, Tenn.
Mrs. Mozelle Robinson	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.
Mrs. P. H. Parker, Church missionary	Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams	Miller's Ferry, Ala.
Mr. B. T. Ridgeway	Miller's Ferry, Ala.
Miss Sara L. Brooks	Miller's Ferry, Ala.
Miss Virginia Dillard	Miller's Ferry, Ala.
Mrs. Pearlie Ephraim	Miller's Ferry, Ala.
Miss Eunice Holley	Miller's Ferry, Ala.
Miss Ruby P. Houston, Music	Miller's Ferry, Ala.
Mrs. Marcella Latham	Miller's Ferry, Ala.
Mr. William E. Lee	Miller's Ferry, Ala.
Miss Bernice Mallard	Miller's Ferry, Ala.
Miss Darthular Mangram, Secretary	Miller's Ferry, Ala.
Miss Minnie Murphy	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Mrs. Laura Ridgeway	Miller's Ferry, Ala.
Miss Martha Marshall, Nurse	Miller's Ferry, Ala.
Miss Gladys Ross, Bible	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry, Ala.
Mrs. Alberta B. Stevens, Girls' Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker	Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Ala.
Miss Constance Bridges	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Miss Ruth Wells	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. William T. Peters	Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie	

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White—825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend and Miller's Ferry Churches)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
Miss Millie I. Kelso, 1946 — Luxor
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Lois D. Kingan, 1926 — 235 East 49th St., New York 17, N. Y.
Miss Alberta A. Tedford, R.N., 1945 — R.D. 1, Albia, Iowa
Miss Mary L. Thompson, 1917 — c/o Dr. Elizabeth T. Koppensal, 352 S. York St., Elmhurst, Ill.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Sargodha
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1933 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1913 — 600 N. Court St., Crown Point, Ind.
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916 — 379 Ohio St., Rochester, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Atbara
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary E. Cole, 1919 — Braddyville, Iowa
Miss Una Cole, 1918 — Braddyville, Iowa
Miss Mary V. Ewing, R.N., 1940 — 1160 Corporation St., Beaver, Pa.
Miss Marian I. Farquhar, 1945 — 235 East 49th St., New York 17, N. Y.
Miss Dorothy L. Rankin, 1946 — c/o Mrs. H. Eavey, 234 E. Second St., Xenia, O.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji, Sayo and Gorei mail: Box 1111, Addis Ababa)

UNDER APPOINTMENT

Miss Rosaltha Kenagy, 1950 — R. D. 3, Clarinda, Iowa
Miss Ruth E. McCreery, 1950 — 235 East 49th St., New York 17, N. Y.
Miss Martha A. Maxwell, R.N., 1951 — Box 89, Fairmont, W. Va.
Miss Josephine L. White, 1951 — Greensboro, Vt.
Miss Ruth E. Wilson, 1951 — 320 Nashoba Ave., Columbus 4, Ohio

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. C. W. Phillips, 2188 Rexwood Rd., Cleveland Heights 18, Ohio
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Luzerne, Iowa

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(% American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Mr. and Mrs. Judson W. Allen — Cairo
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
Rev. Dalton Galloway, D.D. — Tanta
Dr. and Mrs. H. S. Hutchison — Tanta
Dr. and Mrs. Norman A. Kraft — Assiut
Dr. and Mrs. F. C. McClanahan — Assiut
Dr. and Mrs. Neal D. McClanahan — Assiut
Rev. and Mrs. Paul H. McClanahan — Assiut
Mr. Everett W. McCreery — Assiut
Mr. and Mrs. M. C. McFeeters — Assiut
Dr. and Mrs. Fred S. McGeoch — Tanta
Dr. and Mrs. H. A. McGeoch — Alexandria
Rev. and Mrs. W. A. McGill — Cairo
Rev. George E. Morrison — Cairo
Mr. and Mrs. W. W. Nolin — Assiut
Dr. and Mrs. Gordon Parkinson — Assiut
Rev. and Mrs. James W. Pollock — Luxor
Dr. and Mrs. C. P. Russell — Alexandria
Dr. and Mrs. Walter J. Skellie — Assiut
Dr. and Mrs. F. Scott Thompson — Cairo
Dr. and Mrs. John A. Thompson — Cairo
Mr. and Mrs. Robert M. Turnbull — Assiut
Rev. and Mrs. C. B. Watkins — Assiut

ON FURLOUGH

Rev. and Mrs. K. Glen Fleming
34 Beltzhoover Ave., Pittsburgh 10, Pa.
Mrs. Dalton Galloway
39 N. Forest Dr., Dayton 6, Ohio
Dr. and Mrs. Paul W. Jamison
New Wilmington, Pa.
Rev. and Mrs. W. B. Jamison — New Wilmington, Pa.
Dr. and Mrs. R. J. McLaughlin
600 Schaff Bldg., Philadelphia 2, Pa.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch — Dhariwal

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter — Sialkot
Dr. and Mrs. Ralph Blocksma
c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy — Taxila
Rev. and Mrs. W. C. Christy — Gujranwala
Dr. and Mrs. E. V. Clements — Pasrur
Dr. and Mrs. J. B. Cummings — Rawalpindi
Rev. and Mrs. Robert A. Foster — Sialkot
Rev. and Mrs. E. H. Glassman — Campbellpur
Rev. and Mrs. John D. Harkness — Sargodha
Mr. and Mrs. Irvin G. Lotse — Gujranwala
Rev. and Mrs. C. Emerson McBane — Gujranwala
Rev. and Mrs. H. J. McGuill — Taxila
Rev. and Mrs. Paul A. Miller — Gujranwala
Mr. Charles C. Millsen — Gujranwala
Dr. and Mrs. Hugh M. Milne — Qila Sheikhupura
Dr. and Mrs. W. H. Ross — Lyallpur
Rev. and Mrs. LeRoy Selby — Lyallpur
Mr. and Mrs. C. A. Stewart — Rawalpindi
Dr. and Mrs. Harris J. Stewart — Sialkot
Rev. and Mrs. Wm. Sutherland — Jhelum
Dr. and Mrs. John Vroon
c/o United Christian Hospital, Lahore
Mr. and Mrs. F. A. Whitfield — Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter
600 Schaff Bldg., Philadelphia 2, Pa.
Rev. and Mrs. J. D. Brown
1239 Fillmore St., Philadelphia 24, Pa.
Dr. and Mrs. J. H. Colvin — R. D. 1, Sussex, Wis.
Rev. and Mrs. J. Morgan McKelvey
310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. R. R. Stewart
c/o Director, N. Y. Botanical Gardens, Bronx Park, New York, N. Y.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair — Wanglei, via Malakal
Dr. J. Lowrie Anderson — Atar, via Malakal
Rev. and Mrs. Willard M. Galloway — El Obeid
Rev. and Mrs. T. Matthew Gilliland — Malakal
Dr. and Mrs. J. A. Healy — Doleib Hill
Mr. and Mrs. Chas. E. Jordan
Nasir, Upper Nile Province
Dr. and Mrs. W. Don McClure
Akobo, Upper Nile Province
Rev. and Mrs. Wm. H. Philips — Khartoum
Rev. and Mrs. A. Mac Roy
Nasir, Upper Nile Province
Dr. and Mrs. Ried F. Shields — Khartoum
Mr. and Mrs. Milton H. Thompson — Obel, via Malakal

ON FURLOUGH

Rev. and W. B. Adair
c/o E. M. Hamilton, Fowler, Calif.
Mrs. J. Lowrie Anderson — New Wilmington, Pa.
Rev. and Mrs. Leander Finley
317 Virginia Ave., Havertown, Pa.
Dr. and Mrs. Robt. G. Gordon
18 N. Portland Ave., Ventnor, N. J.
Mr. and Mrs. S. Robb McLaughlin — Olathe, Colo.
Rev. and Mrs. Robt. H. Meloy
5522 Hays St., Pittsburgh 6, Pa.
Dr. and Mrs. A. G. Roode
New Wilmington, Pa.
Rev. and Mrs. H. T. Walker
302 W. Main St., Xenia, Ohio
Mr. and Mrs. E. Alan Webb — New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer
(Sayo) address: Addis Ababa
Dr. and Mrs. F. Wm. den Dulk
(Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels
(Ghimeera) address: Addis Ababa
Mr. and Mrs. Donald A. Reithmer — Addis Ababa
Mr. and Mrs. Phil R. West
(Maji) address: Addis Ababa

ON FURLOUGH

Dr. and Mrs. D. C. Henry
c/o Mrs. F. P. Hanson, R. R. 4, Peoria, Ill.
Rev. and Mrs. C. J. Kissling
600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. Fred L. Russell
600 Schaff Bldg., Philadelphia 2, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor
R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson
542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman
1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. T. Moore
311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips — Salem, N. Y.
Dr. and Mrs. Mark S. Roy — New Concord, Ohio

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell
R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers
340 S. Ridgewood Ave., Daytona Beach, Fla.
Rev. D. R. Gordon, D.D.
2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur
314 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam
208 North "I" St., Monmouth, Ill.
Dr. and Mrs. John H. Stewart
302 N. 8th St., Tarkio, Mo.
Dr. and Mrs. S. C. Picken
E. Jefferson Ave., Winterset, Iowa

SUDAN

Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
Dr. and Mrs. G. A. Sowash — New Wilmington, Pa.

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson — Assiut
Miss Margaret W. Anderson — Assiut
Miss Clara Carlisle — Cairo
Miss Margaret A. Dawson — Cairo
Mr. Richard G. Gibson — Assiut
Dr. and Mrs. Orval L. Hamm — Assiut
Miss Audrey H. Meier — Cairo
Mr. and Mrs. George W. Meloy — Assiut
Miss Martha A. Oyler — Cairo
Miss Edna R. Parkinson — Assiut
Mrs. Fay Reed — Assiut
Miss Jean K. Ryburn — Cairo
Miss Clara L. Scott — Cairo
Miss Jean Turnbull — Cairo
Miss Virginia J. Watkins — Cairo

PAKISTAN

Mr. Robert E. Noble — Rawalpindi
Dr. and Mrs. Robt. F. Tebbe — Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer — Omdurman
Rev. Wayne Pethick — Obel
Dr. and Mrs. Ronald Trudinger — Abwong

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OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
Washington, Pennsylvania, June 11-14, 1951

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Financial Secretary: Mrs. B. L. Swartz, 6724 Thomas Blvd., Pittsburgh 8, Pa.
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Donation Secretary: Miss Nannie P. Moore, 5544 Baywood St., Pittsburgh 6, Pa.

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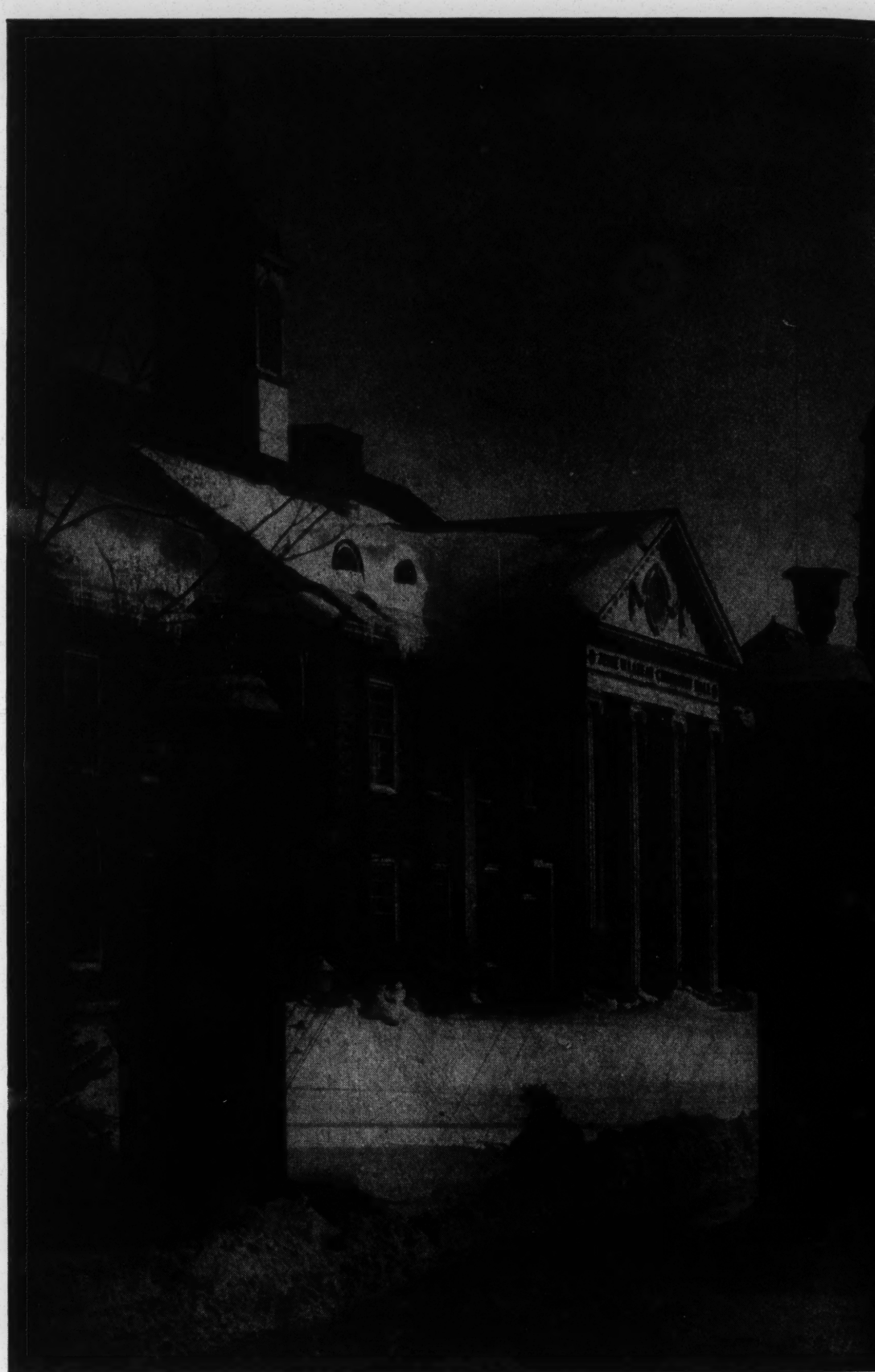
Second Vice President: Mrs. Ruth Bowen, 9150 So. Painter Ave., Whittier, Calif.
Secretary: Mrs. Louise Wardell, 1001 So. Maple Ave., Montebello, Calif.
Treasurer: Mrs. Annadell Wells, 356 W. 86th St., Los Angeles 3, Calif.
Corresponding Secretary: Mrs. Howard Wallace, 2221 Buchingham Rd., Los Angeles, Calif.



WASHINGTON AND JEFFERSON COLLEGE IN WINTER

The South Campus of Washington and Jefferson College during a lull in the "big snow" of November 1950.

In the foreground is the Jesse W. Lazear Chemistry Hall, a memorial to Dr. Jesse W. Lazear, of the class of 1888, who was one of the discoverers of the means by which yellow fever was carried.

In the background is McIlvaine Memorial Hall, which houses the Biology Department and Music room. A part of the Hall is the John L. Stewart Tower which contains a four-faced clock and a carillon of twenty-six notes.